

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIII

JACKSON, MISS., March 5, 1931

NEW SERIES  
VOLUME XXXIII. No. 10

Evangelist T. T. Martin assisted M. E. Staley in a good meeting at Tampa, Fla.

In the first seven Sundays of the New Year Druid Hills Church in Atlanta received 25 members by baptism.

Dr. H. K. Carroll recently passed away. He was noted for his work of gathering church statistics. He was a Methodist.

Mr. J. S. Farmer becomes acting editor of the Biblical Recorder, the North Carolina Baptist paper, since the death of Dr. Livingston Johnson.

Dr. J. B. Cranfill has resumed his "Sunday Morning Thoughts," weekly in The Baptist Standard, as he was wont to do many years ago. They are sure to be interesting and helpful.

Rev. G. W. Argabrite died at Cincinnati recently, aged 70. He was for a few years a Methodist singing evangelist, but in 1895 was ordained to the Baptist ministry at Lynchburg, Va.

Somehow the "Jr." was left from the name of Charles Aug. Lindberg last week in the Record when it was said that he was not in "Who's Who". What was meant was that the Lindberg baby did not appear in that volume. Of course his father is there.

At Water Valley at the conclusion of a week's training course conducted by brother J. E. Byrd, there were eleven received into the church on profession of faith. At Forest there were ten at the end of a similar week; and at Coffeeville there were two.

A former telegraph operator tells this story: "A poor woman, with a baby in her arms, had been waiting for days around my window, asking, 'Any reply yet?' She had sent a telegram to her father in a distant city asking for help. It cost her the last penny to pay for the message. The boys in the office 'threw in' and helped her a little—she seemed so needy, and I know she was hungry. But finally she stopped coming. The day after her last inquiry at the window, an answer came, and a hundred dollars came with it. But she failed to appear that day, and we started a boy on a bicycle to find her at the address she had given. He found the house had been vacated and another family was moving in. Nobody seemed to know where the woman and her baby had gone. All of us had been mildly interested; now we had become intensely interested. Late that night she was found in the woods, dead. The little baby was tugging at the dead mother. Fellows, we never got over that. We could have saved her, if we had gotten intensely interested sooner. There was money in abundance from her father. We did not get the news to her fast enough. The Lord's answer to the world's great need is himself. He is ample. He is satisfying. And the world is mutely asking, 'Any reply yet?' You and I have the reply, Let's get it to them before they die."—Bunyan Stevens in Christian Index.

In thirteen years Pastor C. B. Waller is said to have welcomed 2481 into Second Church, Little Rock.

W. A. Moore, another Mississippian, becomes Bible teacher in Simmons University, Abilene, Texas.

The Baptist Messenger of Oklahoma has on a campaign for 2,500 new subscribers in thirty days. Good success to you, brother.

Dr. R. L. Powell, who went from Mississippi to Texas, has been pastor for several years at San Marcos. He has recently been called to San Angelo.

Pastor J. W. Gillon of Shawnee, Okla., says if he had \$100,000 to put where it would do the most good he would put it into sending his state Baptist paper into 50,000 homes.

Secretary J. W. Merritt of Georgia, says the movement to plant an acre of ground for the Lord is spreading over that State. That's all right if it is so much added to what you are already doing. But don't plant one acre for God and fifty acres for yourself.

Dr. Rushbrooke, General Secretary of the Baptist World Alliance, is expected to be in the United States during May and June, and to attend the Southern Baptist Convention in Birmingham and the Northern in Kansas City. Between the dates of these Conventions, the Executive Committee of the Alliance will meet in Louisville under the chairmanship of President John MacNeill. Other officers attending will include Dr. Clifton D. Gray, the American Associate Secretary, and Mr. Albert Matthews, LL. D., the Western Treasurer.

In a letter to Dr. Rushbrooke, General Secretary of the Baptist World Alliance, Dr. Whittinghill of Rome writes:

"I have just seen the quotation from the article which you wrote, and I was glad to see that you had some kind words to say about our Mission in Italy. The fact is our work is a great deal better than most people are inclined to think it is, and I believe that we are on the up-grade, and consequently better days are ahead of us. The last year was the best in our history. Our baptisms increased nearly 35 per cent, and there are also great gains in collections and church attendance. There seems to be a new Pentecost in our work. Both pastors and churches seem to be waking up to their great responsibilities and opportunities. One church had remarkable results during 1930. There were 70 baptisms and there are at present 60 catechumens, and collections amount to over 40,000 liras. In addition, this church has built a chapel three kilometres from the mother-church, where a wonderful work is being done in a new neighbourhood. Two other churches have about 100 catechumens each, and if I had the time and you had the patience to read what I had to say, I could recount other consoling facts."

**HEART OF THE SERMON**  
**Samuel Judson Porter, Pastor**  
**First Baptist Church, Washington, D. C.**

**The Spirit of Prophecy**

The most precious privilege of the Church is to mediate the word of life to the world; and this is done mainly through the preachers—prophets who speak for God. The Christian Church shone in a blaze of glory on the Day of Pentecost. For a season there were great preachers, but gradually the prophetic fire burned down; instead of a preacher there was only a priest and soon the world was in darkness. The prophet has always had a tendency to degenerate into the priest, to slide down into the man who merely performs ceremonies, "tithers of mint and anise and commin." There were great prophets in Israel, but little by little the light of prophecy failed. The men who spoke boldly for God became interested in incense and burnt offerings, and when the last of the prophets departed eclipse came to Palestine. The greatest danger confronting the churches of Christ now is a possible decadence of the pulpit. Let the pulpit decay and the cause of Christ goes into eclipse. Nothing can take the place of preaching. No power under heaven is equal to the power of a Spirit-inspired ministry. The churches are crying out for better preachers. Let them, by prayer, encouragement and a sympathetic spirit, with less of criticism and fewer needless demands on the preacher's time and strength, keep alive the spirit of prophecy lest a great darkness fall upon the land. Tragic and pitiful were Savanarla's words through the bars of his prison window: "Tell my brothers that the spirit of prophecy has departed from me."

The real preacher is the very flower of church life—the incarnation of its spirit. There never has been a greater need for the prophet's voice than in this hour. Thomas Carlyle wrote of John Knox: "In the history of Scotland I can find properly but one epoch: we may say, it contains nothing of world interest at all but this Reformation by Knox. This prophet of the Scotch is to me no hateful man! He had a sore fight of an existence, a sore fight; but he won it. 'Have you hope?' they asked him in his last hour, when he could no longer speak. He lifted his finger, pointed upward with his finger, and so died. Honor to him! His works have not died." Said John Morley, "The spiritual life of the West burned during all those centuries with the pure flame first kindled by the sublime Mystic, the Galilean." Let this pure flame continue to burn in the churches.

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**THE NEED OF FAMILY WORSHIP**

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Last time we presented Daily Worship By The Family Group as a precious privilege, and so it is. We come now to present Daily Worship In The Family Group as a great need. Who will deny the need?

First, Your Church Needs The Help And Blessing Which Will Come From Daily Worship In The Family Groups Of The Church. Brother Pastor, what kind of Church would yours be if every family gathered every day in Family Worship? There are two ways in which this would help.

First, the home of family prayer is a better source of spiritual power for the Church than the one without it. The spiritual tide of the local Church cannot rise above that of the homes of its membership, for the membership cannot rise above the home average of spirituality in their Church relationships. Show me the Church with a membership which is worldly through the week and I will show you a powerless Church in all its work. And the converse of this is true. If this be true, then the work of the Church leaders which does not reach back into the home, is largely superficial and worthless. On this premise I am constrained to say that many of us pastors would count for more in kingdom work if we would quit tootin' for big crowds, and counting numbers, and begin a systematic drive to erect more family altars in our homes.

Again, the home is the conservatory of the

spiritual progress of the local Church. We cannot get over this fact. When the spiritual impulses set agoing at Church are overcome with tides of worldliness in our homes, there is not much gain. On the other hand, when these spiritual impulses have been fed and strengthened at the Family Altar through the week the individual is prepared for something bigger and better next Sunday. Brothers of mine, is there anything more vital for the welfare of our Churches now than to build family altars?

The HOME needs Daily Worship By The Family Group. For the sake of self-preservation, the home needs this spiritual tie now as never in her history. For, the centrifugal forces operating on the modern home are more powerful than many realize. With a large per cent of the people the home has lost its grip on the individual life. Born in a hospital, educated in the schools, furnished all pleasure and recreation in the show, the club and other places of amusement and recreation, occupied in the store and the office in business hours, married in a Church or in the "parsonage", divorced in the courts, killed on the highway, buried from the undertakers' parlors—have you any place for the home? What holds the family together?

This is extreme, for many of our Southern people still live in the family group. Even so, the home is literally flooded with every type of worldliness. The current press, the telephone, the radio, etc., keep the world before us every waking moment in the home. We need something to counteract the effects of this flood-tide of worldliness and I submit that daily worship by the family group is our hope of best help. Get the picture—the papers and magazines all aside, the radio turned off, the telephone receiver down, everything shut out—and the Book of God read, then with every heart turned to God, fervent prayer of thanksgiving and petition made by the Family—This is what we need today.

The HUSBAND AND WIFE need the blessings of Daily Worship together. It is mighty hard for people to live and get on together. For, witness one marriage in seven ending in the divorce courts today. But lives which are sweetened and empowered by the spirit of the Christ master selfishness in every form, and home becomes a joy. There is no cause or occasion for divorce in the home which is Christian. In fact, statistics reveal that divorces rarely occur in Christian homes. Dr. F. K. Fiske of Oberlin College has made a survey of 22,001 homes in fifteen parishes in America and finds that less than one per cent of the Christian homes end in the divorce courts. If his survey reveals the true condition in American life, then we need to christianize our homes, not by merely leading people to the front of the Church and through the Baptismal waters—do that, surely, when they have accepted Christ, but then follow them on to the homes and help them get the Family Altar up and operative. For, the troubles of a day can be better settled at the Family Altar than the troubles of a year at the Divorce court.

The CHILDREN need Daily Worship by the Family Group. How little are we with our children today! Off to school in the morning, and if the Father is fortunate enough to have a job, he does not see the child again until night or the next morning. The Mother, if not "otherwise engaged" with social and club duties, has short contacts with the child in the afternoon. The Child of our own flesh is gone from us out in the world of temptation nearly all the time. What a joy to my own heart to assemble with my own little family every morning and join Mother in praying heaven's blessings on them while they are gone for the day—yes, and we join them in praying God to keep Daddy and Mother for the day. It is not a blessing we need, it is a necessity we cannot do without now. Brother Pastors and Church Workers, the need of our Churches, our Homes, our Husbands and Wives and Children in the Homes is crying to us for Daily Worship By The Family Group.

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The \$4,000,000 church house of Riverside Church, New York City, was recently dedicated with an elaborate program.

**THE MINISTER'S CONSECRATION**  
 Scripture reading: II Cor. 5:20—6:10  
 Sermon preached by Dr. J. F. Carter, Newton, Miss.

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The text is II Corinthians 6:4, "In everything commanding ourselves as ministers of God". I shall speak on the subject of the minister's consecration in the light of the things said by the Apostle in the verses that follow the text as exemplifying this consecration of the ministers of God. I recognize that the word minister, as used in this verse, does not necessarily refer to a preacher; but the closing verses of the fifth chapter indicate that the work which the Apostle had in mind for the ministers, or servants of God, was that which is preeminently the task of the preacher. In verse 20 he said, speaking of himself and his companions: "We are ambassadors on behalf of Christ; as though God were entreating through us, we beseech, be ye reconciled to God". The word for minister in the text is which is three times translated "deacon" in our English Testament—every time that the word "deacon" occurs, the word, indeed, from which our English word "deacon" comes; but it is used about nine times as many times in the New Testament with some other significance than "deacon" as it was used in reference to that office. It means frequently a servant, particularly a servant who finds joy in supplying the needs of the Master. In our modern time the preacher has politely been called a minister; and truly the preacher ought to be a servant of God; this is what the Apostle had in mind. He is an ambassador from God to a world out of harmony with God and out of peaceful relation to God; and his message from God, an exalted Sovereign, is a plea for reconciliation. This, above all things else, is the preacher's task, a task carrying an exalted privilege but fraught with a weighty responsibility. The Apostle's example is of one who has consecrated everything to the faithful accomplishment of this task. The first chapters of the second letter to the Corinthians give the truest picture of this consecration that we have from his pen. In this text he says that in the performance of his duties he is careful to give no one an occasion of stumbling, in order that his ministry, the commission that he has received from his King, the responsible position in which he has been placed, may not be blamed; but in everything, in all conditions of life and aspirations of soul, so conducting himself as to commend himself to the world, which is to hear his message, as a minister of God. In the list of conditions and circumstances that follow the text I find that there are four groups which enter into the Apostle's notion of consecration: First, the things which he endured for the success of his ministry; second, the purity of life that he maintained by which he demonstrated the power of the message that he proclaimed; third, his faith in, and his faithfulness to the power and the word of the King that commissioned him; and fourth, the false reports and slanderous accusations concerning him.

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Among the things that he endured for the success of the gospel these are mentioned: Afflictions, necessities, distresses, stripes, tumults, labors, sleeplessness and fastings. In all of these he says that he is commanding himself by patient endurance. It is not my purpose to take up these things one by one, because that would add to the necessarily considerable length of this service. But these nine different things that he suffered may easily be grouped under three subheads, first the privations, namely: afflictions, necessities and distresses; second, the persecutions, namely: stripes, imprisonment and tumults; and third, his limitless persistent efforts, namely: labors—wearisome labors these—sleeplessness and fastings. To the Apostle there were no privations too exacting, no persecutions too terrifying, and no efforts too tiring to turn him from his purpose in his consecration to the task given him by the King eternal. The modern preacher may well learn from this the lesson of complete consecration to his task, the sacrifice

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# Housetop and Inner Chamber

Pastor Macon C. Vick of Louisville is recovering from injuries in an automobile accident.

The widow of Admiral Dewey, of Manila fame, died last week and was buried beside her husband in Washington.

Dr. J. M. Haldeman, pastor of First Church, New York City, is eighty-six years old and has been in his present pastorate for nearly forty-seven years.

The Advance-Despatch of Vicksburg, published by colored people, A. A. Cosey editor, speaks in high terms of the interest taken by Dr. W. H. Morgan, pastor of First Church, in the welfare of all the people of Vicksburg.

Liberia in Africa was founded as a country for freed slaves from America. Recently the United States government had to warn the government of Liberia that they must discontinue the institution of slavery or lose the friendship of the United States.

At Holly Springs on Sunday the Sunday School reached the next highest figures in its history. Large congregation at preaching. A splendid W. M. U. class has just finished "How To Pray". Pastor Morris is now teaching "Gospel Doctrines" to a large class of Sunday School officers and teachers.

Percentage of gain in white population in Mississippi for the past ten years was 16. That of Negroes was eight. In the past thirty years the gain in white population was 55 per cent. That of Negroes was eleven per cent. There are now in the state 996,856 white people and 1,009,718 Negroes.

Prohibition, Whence Came It and Why is a new pamphlet by Hon. Joshua Levering of Baltimore, well known Baptist layman. He has been a staunch prohibitionist for many years and was once candidate for the presidency on the Prohibition ticket. It is a worthy historical treatment, and will enlighten anybody who reads it.

As expected, the U. S. Supreme Court by a unanimous decision upheld the Eighteenth Amendment as legally adopted. The case was brought before the court by a decision of a New Jersey judge who ruled that the amendment was not legally adopted, being approved by legislatures of the states instead of by state conventions.

This word of commendation from Dr. R. K. Maiden, formerly editor of *The Word and Way*, Kansas City, is much appreciated: "Just a word of commendation of your editorial, 'Money Hunters and Soul Seekers', in the Record of last week. I read it with deep interest and hearty approval. How true and timely! 'Seven Lamp Stands' and 'Seven Stars' likewise good. Blessings on you".

A reliable news agency reports the earnings of one tobacco company in North Carolina as \$34,256,664. This would feed about all the hungry people in America who are suffering for the necessities of life. And this is only one of many tobacco companies. Every man and woman who contributed to this business by buying the output will have to account to God for the use of the money.

"The World Program of Baptists" will be the theme of Dr. L. E. Barton, Secretary-Treasurer of the Baptist State Executive Board of Alabama at the First Baptist Church, Shreveport, La., broadcast over KWKH, Sunday night, March 8, 1931, from 7:45 to 9:30. This great church of 4,000 members wishes to share this great message not only with Baptists of the South, but also with the nation-wide radio audience of KWKH.

Rev. Andy M. Tate, Mississippian, goes from Turners Station, Ky., to Lebanon Jc., same state.

Dr. Gabriel R. Maguire of Clarksburg, W. Va., goes to be pastor of the noted Tabernacle Baptist Church in Atlanta.

Pastor J. E. Cranford baptized six last Sunday into the fellowship of Davis Memorial Church, Jackson. Nearly every Sunday is baptizing day with this church.

Anybody who professes to be against the prohibition amendment and against the saloon at the same time, is either too stupid to think, or he is trying to pull the wool over somebody else's eyes.

Dr. R. J. Bateman has accepted the call to First Church in Memphis, the pastorate recently made vacant by the resignation of Dr. A. U. Boone. Dr. Bateman several years ago was pastor at First Church, Meridian.

Columbus First Church had two attending the Sunday School Clinic in New Orleans conducted by Mr. Arthur Flake in connection with the Baptist Bible Institute. They will do in Columbus what they learned in New Orleans.

R. A. Walker of Mt. Olive, gospel singer, was with R. B. Lakin in a recent meeting at Gassaway, W. Va., in which 152 accepted Christ; over 100 of them grown people. They are now in a meeting at West Boston, Ohio, and go from there to Parkersburg, W. Va.

Governor Henry L. Whitfield wrote: "We must see to it that at all times the less favored black man shall get a square deal in business relations and in the courts. . . . Wise leaders among Negroes must be encouraged in their splendid efforts to aid their own people, points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in this State must see to it that the laws protecting Negroes in their lives and property are religiously enforced . . . and that there be the fullest cooperation between the white man and the black to the end that peace and prosperity come to white and black alike."

The Religious Herald of Virginia says editorially: If the National Democratic Committee undertakes to commit the Democratic party to a repeal of the Eighteenth Amendment, or to any other policy which leads to the repudiation of prohibition, it will mean the utter disintegration of that party in the South. In the State elections which followed the presidential election of 1928, practically every State in the South that had broken its Democratic tradition and had given a majority for Mr. Hoover, returned to its normal Democratic allegiance. No one with good, sound common sense supposes that in this return there was any repentance, any regret. The voters had sense enough to know that the issues thrust upon them in the presidential election were not involved in the State elections. If, however, the National Democracy forces this issue upon our people again, these voters will be heard from.

On a square, straight issue between wet and dry in Virginia, there is not the slightest doubt as to the result. If anybody supposes that a party whose policies are directed by a small group of very rich men, supported in their committee, and possibly in the Convention, by representatives of States that have not given a Democratic majority in years, and influenced tremendously by such horribly governed cities as New York and Chicago, is going to arouse the enthusiasm and appeal to the traditional loyalty of Southern Democrats to the extent of leading them to repudiate their own convictions and to reverse their own established policies, he will wake up to find himself thoroughly mistaken.

"The World Program of Baptists" will be the theme of Dr. L. E. Barton, Secretary-Treasurer of the Baptist State Executive Board of Alabama at the First Baptist Church, Shreveport, La., broadcast over KWKH, Sunday night, March 8, 1931, from 7:45 to 9:30. This great church of 4,000 members wishes to share this great message not only with Baptists of the South, but also with the nation-wide radio audience of KWKH.

The average attendance at Sunday School in First Church, Laurel, during February was 530.

Men's Class in First Church, Hattiesburg, had 212 present last Sunday. They were ahead in a race with the men's class at Gulfport.

Pastor H. D. Wilson of Bagdad, Fla., a native of Mississippi, says his church is making progress spiritually, and closed the old year with all accounts paid.

Has your church made an offering to the Emergency of the Baptist Bible Institute? Help finish the task by May 1.—W. W. Hamilton, President, New Orleans.

Rev. Zach. Sullivan offered his resignation as pastor of Pascagoula Church Sunday, having been called to Cheneyville, La., the scene of his first pastoral labors. The church has not yet acted on his resignation.

Dr. M. O. Patterson of the Department of Christianity in Mississippi College, will help Pastor J. R. Nutt in a meeting at Lufkin, Texas, beginning March 18th. He is one of the best preachers in the state and we hope they have a great meeting. Dr. W. T. Lowrey will teach Dr. Patterson's classes in his absence.

The Baptist Sunday School Board announces a reduction in the prices of the two books by the late Dr. G. C. Savage of Nashville, Tenn. They are "Time and Place Harmony of the Gospels", reduced from \$3.50 to \$2.50; and "Cycles of Times and Seasons", reduced from \$2.50 to \$1.50. These books will be particularly helpful to those studying the Life of Christ which we will have in the Sunday School for some time to come.

Dr. Cody, in an editorial in *The Baptist Courier* of South Carolina speaks forcefully on "Can Baptist Conventions Cooperate?" It is the question that is agitating the whole intelligent constituency of the Southern Baptist Convention, because it seems to hold in itself the life or death of our Southwide Baptist institutions. Dr. Cody does not discuss the question of the rights of the several churches. He thinks nobody is questioning that or threatening it. In this we do not agree with him. We believe that our churches are in danger of submitting to dictation, under a more euphemistic name. But let that go. What Dr. Cody discusses is whether Conventions can cooperate in carrying out a mission program. He does not believe that the present plan secures cooperation between the State Convention and the Southern Baptist Convention, and must be changed in some way. He proposes that the Executive Committee of the Southern Baptist Convention might be united with a committee composed of the secretaries of the various state conventions in forming plans, and in deciding upon ratios of distribution. The question might arise as to the authority of these state secretaries to act for the conventions which they represent.

## BR— ORPHANAGE NEWS ITEMS

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The Board of Trustees at a recent meeting decided to continue the One Hundred Dollar Club, organized by Judge Long. They will undertake to get one hundred members to the club.

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A committee was appointed to draft rules and regulations for the admission of children to eliminate the probability of getting children who should not be in the Home. Hon. W. N. Taylor was reelected President of the Board.

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The Mississippi Petroleum Company's second gasser came in on the Orphanage property last week. When the company finds a market for the gas the Orphanage will get one-fourth royalty. So far it has not received a penny.

Only two children have had the "flu". Not a child has had pneumonia, and only a few have serious colds. Every child of school age is in school. Superintendent F. M. Coleman and his supervisor, Miss Simmons, and the Jackson High School authorities are cooperating with us in our attempt to give our boys and girls an education.

—Winnie Haines, Reporter.

# Editorials

## MISSIONARY SUCCESS INEVITABLE

In these pages recently have been pointed out some of the things that hinder the progress of our missionary work. To our minds these hindrances are real and serious. They ought to be removed for the glory of God and the fulfillment of his purpose to save a lost world. Attention to them will facilitate the work and remove irritation.

But nothing can finally prevent the triumph of and final consummation of the mission work. Delay may be caused by mistakes; detours may be made necessary by some people blocking the way, but the prayer which Jesus taught us to pray, "Thy kingdom come, thy will be done in earth as in heaven," is sure to be answered, is being answered.

The reasons for assurance in this matter are not hard to seek. The first of these is, "It is the will of God." If there is anything clear in all the Bible, from Genesis to Revelation, it is the purpose of God to redeem the race of men from sin and bring the world under the control of Jehovah. Who or what can withstand his will. The commission of Jesus to the disciples as he went away is sufficient to demonstrate this, "All power in heaven and earth is given unto me; go ye therefore and make disciples; and lo, I am with you."

God is in it: that ought to be enough to guarantee its success. In the beginning of the gospel there seemed not much of hope in it except the presence of God. It was the most daring and impossible undertaking ever begun; and yet there was never any question in the minds of those who began the work as to its triumph. They believed God; and they knew he was in it. After all that has been done, it is too late today for anybody to raise questions as to the possibility of the triumph of the gospel.

God is able. There is nothing too hard for God. The kings of the earth may set themselves and the rulers take counsel together against Jehovah and against his anointed. But he that sitteth in the heavens will laugh; the Lord will have them in devision. He is able to do exceeding abundantly, above all that we ask or think.

God is no quitter. No purpose of his shall fail. It is said of him, "He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." He is the "God of patience," who never abandons an enterprise till it is finished.

God has promised and prophesied that the kingdom of the world shall become the kingdom of our Lord and of his Christ. "No word of God is without power." "How many, soever be the promises of God, in him is the yea." He has said, Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for a possession.

There is nothing on earth so sure as the coming of the kingdom of God, the ultimate triumph of the gospel of Christ. Anybody who wants to invest in something which cannot fail will do well to put all that he has into the furtherance of the gospel of Christ. "Your labor is not in vain in the Lord." "Wherefore receiving a kingdom which cannot be moved let us have grace whereby we may offer service well pleasing to God with reverence and awe."

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Rev. J. F. Tull has been called to the church at England, Ark. This Mississippian has been so long in Arkansas that he is pretty nearly ready for naturalization.

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Dr. Geo. W. Truett is holding a meeting in Charlotte, N. C., the eleven Baptist churches in the city cooperating. The meetings are in an auditorium seating 4,000.

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The Southern Baptist Convention authorized and commended the Emergency Appeal of the Baptist Bible Institute. Let every cooperating church help.—W. W. Hamilton, President, New Orleans.

## JESUS' DESCRIPTION OF HIMSELF

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It is an interesting thing for parents to take a series of pictures of a little child, all taken in rapid succession in different bodily attitudes. Thus a many-sided view is gotten, revealing much more than a single photograph can do. Something like this we find in the second and third chapters of Revelation where Jesus tells John to write a letter to each of the seven churches in Asia; in each letter giving a quick photograph of himself, particularly showing his attitude toward the church addressed. This attitude of course is produced by the conditions in that church; much as the photograph of the child shows the response to the conditions at the moment the picture is taken.

It will be interesting to look at the description briefly given of Jesus in these several letters to the churches in Asia. We can only sketch here a matter about which many sermons have been preached and volumes written. Most of the things said about him in these seven letters were mentioned in the previous vision of him and do not need to be dwelt upon at length.

In these seven letters there are about fourteen lines drawn to picture him for us, that is, fourteen things said about him which reveal him to us. They may be numbered for convenience, and for reference. They begin with:

1. "He that holdeth the seven stars in his right hand." Here is shown the relationship and attitude of Jesus to the pastors whom he has appointed for the work of the ministry.

2. Then he speaks of himself as "he that walketh in the midst of the seven golden lamp-stands." This tells us of his concern for and activity in the churches.

3. In the second letter, the one to the church in Smyrna, he is called the first and the last. Timeless, eternal being he is, in whose eyes the tribulation and poverty spoken of are a passing incident.

4. He also speaks of himself here as one "who became dead and lived." He has been through every human experience and can speak with assurance and authority.

5. In the next letter, to Pergamum, he is called "He that hath the sharp, two-edged sword." Here there is fighting to do and he is ready for it, for these people "dwell where Satan's throne is." He will fight for them and with them, with the sword of his mouth.

6. In the next letter, to Thyatira, he is described as "The Son of God," with eyes of flame and feet as of burnished brass. This is the place for the revelation of his authority and majesty, for the church here has permitted Jezebel to seduce them into idolatry and adultery. His appearance and his office are accordingly such as to destroy this evil by the brightness of his presence, by his searching glance and by trampling offenders under foot.

7. In the fifth letter, the one to the church in Sardis, Jesus is described as the one "who has the Seven Spirits of God." This is because the church is said to be dead, and the quickening comes by the Lord imparting the fulness of his spirit to the members, by virtue of which life is restored and multiform activities produced.

8. He is also here said to have the seven stars. The awakening of a church will begin with the preacher himself.

9. The Lord is here described as "He that is holy." This is the highest, finest attribute of character. It can in its full meaning be said of none but God. And so Jesus is here identified with God, the Holy One of Israel.

10. He is "he that is true," true to himself in whose integrity there is no rift, whose being corresponds with his perfect knowledge, and whose word is in accord with the facts, all the facts about God.

11. Because of this he is said to have the key of David, to open and none shall shut, to shut and none shall open. He has the solution to all the mystery of God, his nature, his purpose, his plan for us and the world. He alone has the key to all this knowledge. He is "the mystery of God, even Christ." Through him must come all that we know of God.

12. In the last letter, the one to the church in Laodicea, he is called the Amen; the one on whom you may depend with absolute assurance. His word, his character, his purpose, his promise, his work will stand the test anywhere and always.

13. In line with this he is called "the faithful and true witness." He is God's spokesman, the revealer, whose word is always to be taken at its face value. He is faithful to God and to us. He will be sure to tell it just as it is whether we will hear or whether we will forbear.

14. Finally, he is spoken of as "the beginning of the creation of God." That does not mean that he was the first person created, but that he started creation into being, the author of it all. This makes it possible for him to be a true witness, for he knows the inmost essence of all things, their workings, their relations, their purposes. He made them all.

—BR—

## WHAT JESUS COMMENDS

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In the letters to the seven churches in Asia, given us in the second and third chapters of Revelation, there is a series of things for which the churches are commended. Two of these churches, at Sardis and Laodicea seem to have nothing worthy of commendation, but the other five are praised for certain qualities or conduct. This is what Jesus is looking for and takes cognizance of. He says in each case, "I know thy works."

Here are the things that the Master expresses his approval of. We do well to see if he finds them in us and in our churches.

1. To the church at Ephesus he says, "I know thy works and thy toil and patience." Here they are praised for working on under difficulties, for toil is work when it is hard, when things are discouraging, when we have little support, when the flesh cries out, when we go against wind and tide, when the work is done under fire of criticism. And patience is sticking to it and staying by it through thick and thin to the end; never quitting, never giving up; holding on to God and keeping on at the task. This is the sort of thing that excites the admiration of the Master. It is being faithful; faithful unto death.

2. Another thing that elicits the approval of the Lord is "Thou canst not bear evil men." There must be a wholesome reaction to wrongdoing. It is not enough to love righteousness; we must hate iniquity. We must abhor that which is evil or we will not long cleave to that which is good. With this church at Ephesus, instructed as they had been by Paul and Timothy and John, there was courage to "try them that call themselves apostles and they were not. False teaching as well as iniquitous practices are to be condemned and those who are guilty proven false."

3. The church at Smyrna was given a word of cheer and comfort because they were going through tribulation and persecution. To this was added poverty, probably due to the persecution. The crown of life is promised to those who are faithful.

4. How eager the Lord is to find something to commend, for he takes notice of the church at Pergamum, that in spite of fearful provocation and Satanic opposition that they held fast to his name and did not deny his faith. Sometimes this is as much as people can do in a storm, such as they were passing through. And Jesus gladly commends them for it, that even when one of his faithful witnesses was killed, they stood firm.

5. The things which he commends in the church at Thyatira were their "works, faith, love, ministry and patience." They maintained the spiritual life on the inside and activity on the outside. It is good to keep the balance between the two. It is necessary if either is to continue. They were a growing people, for he says, "They last works are more than the first."

6. The praise given to the church at Philadelphia is rather negative, but even so Jesus takes knowledge of it. He says, "Thou hast a little power and didst not keep my word and didst not deny my name." They were evidently not very aggressive, but they had kept the word and had not repudiated the faith. He later cautions and exhorts them to hold fast, and let no man take thy crown. How descriptive this is of many churches

today. How it is that Jesus takes for him.

WHAT

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today. How it should stimulate us to our best, that Jesus takes knowledge of the least we do for him.

—BR—  
WHAT GRIEVES THE LORD

In the letters to the churches in Asia we have shown us the things which grieve the Lord Jesus and bring his rebuke. We ought to know what they are.

1. The first of these is found in the letter to the church at Ephesus. After commanding them, he says, "But I have this against thee that thou didst leave thy first love". The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart". He wants this above everything else. No good qualities nor excellent conduct can make up for the lack of it. It is called first love as being the experience of a new born soul in the kingdom of God. It is indeed a sad thing if we have to sing

"Where is the blessedness I knew  
When first I saw the Lord,  
Where is the soul refreshing view  
Of Jesus and his word.

What peaceful hours I once enjoyed  
How sweet that mem'ry still  
But they have left an aching void  
The world can never fill."

Jesus says, "Remember therefore whence thou art fallen, and repent and do the first works". This begins a revival.

2. There is no rebuke in the letter to the church at Smyrna which is undergoing persecution. But to the church at Pergamum he says, Thou hast some there who hold to the teaching of Balaam; and some who hold the teaching of the Nicolaitans. These were people who put a stumbling block in the way of the weak, and who taught that the gospel would have you hereafter, but it did not save you now. And so they were encouraged to continue in sin that grace might abound. He commands them to abandon any such teaching and practice.

3. There was perhaps little difference between these and those who are rebuked in the letter to the church at Thyatira. Here were followers of Jezebel, who assumed the role of inspired teacher. This was probably a name for a group who led the way back to heathen practices, permitting fornication and turning back to eat things sacrificed to idols. These were an abomination to God and intolerable among saints.

4. In the church at Sardis they had a name to live but were dead. And the Lord said "I have found no works of thine perfect before my God." These people were typical of churches today who have fine houses, great equipment, good music, complete organization, and had established themselves in popular favor with the world. But they were destitute of spiritual life. A worldly, fashionable church, which makes a fair show in the flesh, but destitute of power or spirituality. Jesus said, I have found none of thy works perfect. They were lacking in that which gave them any value before God or made them effective in saving men.

5. The last church on the list is the one at Laodicea. And the fault he finds with them is that they are self-satisfied, self-complacent. They are content with their spiritual attainments, not knowing that in the sight of God they were poor and miserable and blind and naked.

—BR—

The work of proselyting negroes to the Catholic faith goes on quietly and continually. It may be that some day Baptists will wake up to realize that what we thought was a sure Baptist asset in the multitude of negroes who are Baptists has been lost to us by sinful negligence. Three things at least need our attention in our relationship to these people who are with us to stay. We must see that they find the religion of Jesus dominant in our homes where they work. We must see that in business and in the courts they get a square deal. We must see to it that they are given an opportunity to educate their children in a way to fit them for the greatest usefulness in the State and in the churches.

MRS. R. B. GUNTER

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Mrs. Gunter, the wife of the honored and beloved Secretary in Mississippi, passed away on Wednesday afternoon, February 25. She had been a patient sufferer for more than a year. For the sake of those who loved her, she was cheerful and maintained a hopeful spirit through all her illness. Her thoughts were always of others. She insisted that her husband should devote himself to his work even at the sacrifice of absence from her bedside.

She was born Tyna Amelia Pate. Her people were active and useful Christians, held in high esteem by all who knew them. She became a Christian early in life and joined the Elam Baptist Church in Yalobusha County. Her ambition led her to the best preparation for life and to the best service for the Master. She was graduated from the University of Mississippi; and was married to Dr. R. B. Gunter nineteen years ago. Two children, a son and daughter, survive her, beside a brother, three sisters and her mother.

The funeral service was conducted by Rev. R. L. Breland, at Elam Church, where her membership was in girlhood. Dr. W. A. Hewitt, of Jackson, her pastor for eight years, made a beautiful talk at the service. Others who participated in the service were Senator Denley, Dr. R. A. Kimbrough, Editor P. I. Lipsey, Brother J. E. Byrd and Rev. J. M. Metts. The house was filled with sympathizing friends of the community, and there were many visitors from Grenada, Coffeeville, Water Valley, Oakland, Calhoun City and other places. The testimonials to her Christian character were sincere and tender.

Mrs. Gunter, while in Jackson, was an active participant in the life of her church and in many organizations of women. She was a lady of personal charm, devoted to the interest of her home, and concerned in all that was for the welfare of the community. She was such a wholesome personality and of such evident vigor that she seemed destined to a long life. But our Father had work for her elsewhere. May the comfort of his presence sustain all those who suffer by the great loss they have sustained.

—BR—

Rev. J. W. Weathersby of Okeene, Okla., is a Mississippian who could be induced to come home. He is a graduate of the Louisville Seminary and has been pastor in Bay St. Louis and Silver Creek in this State.

—BR—

The British Baptist Missionary Society announces the receipt of a letter from the Rev. William Mudd, Shensi, giving the welcome news that on a single day at the close of last year 106 candidates had been baptized. There were over 200 candidates, and special care had to be exercised in accepting them in view of the possibility that some might have been influenced by the prospect of obtaining famine relief. The candidates were immersed by Mr. Mudd and the aged Pastor Sun, who remains at San Yuan to take special classes. There are fourteen young men in training in the Bible School. Mr. Mudd adds that "the promise for the future is very bright."

—BR—

SUNDAY SCHOOL ATTENDANCE MARCH 1

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Jackson, First Church.....	756
Jackson, Calvary Church.....	925
Jackson, Griffith Memorial.....	469
Jackson, Davis Memorial.....	384
Jackson, Parkway Church.....	220
Jackson, Northside Church.....	54
Meridian, First Church.....	724
Offering.....	\$49.97
Hattiesburg, First Church.....	633
Offering.....	\$212.50
Laurel, First Church.....	540
Offering.....	\$29.12
Hattiesburg, First Church (2-22-31).....	584
Hattiesburg, Fifth Ave. Church.....	319
Offering \$142.09	
Kosciusko, First Church.....	212
Offering.....	\$10.62
Columbus, First Church.....	947
Brookhaven.....	576
Brookhaven B. Y. P. U.....	168

IMPORTANCE OF THE CHURCH

—o—

With your leave, Bro. Editor, I want to offer some suggestions on the above subject. As a basis of this study let us keep before us Matt. 16:13-19. And the first question to settle, of course, is, what did Jesus mean by the "Rock"? My answer is that it is Jesus Christ supernaturally revealed, personally accepted (by faith) and publicly confessed. A little thought will assure you that such is the material of which Jesus built His church. That is just another way of saying that He organized the church of regenerated people. What does the "Gates of Hades", etc., mean? Broadus says, "It most naturally means, according to Hebrew uses, that the gates of Hades shall not swallow up the church". I accept that statement as true. Then what are the keys of the kingdom? vs. 19. The truth of the Gospel which was as preached, the power of God with salvation to every one that believeth. The binding and loosing are the result of teaching and preaching this truth. The keys were given to Peter as a representative of the apostles and the church. That this same authority was for the church is evident from Matt. 18:18. Then we have a clear case of one representing the church in Rev. 2:17. The message is to the angel (pastor) of the church. The concluding exhortation is to heed what the Spirit says to the churches, though it was spoken to the angel. Now since it is true that the church has been entrusted with the Gospel, and this Gospel preached determines the destiny of the hearers, the tremendous responsibility of the church begins to appear, and the obligation of each member to fill his place as a member of the body of Christ. See I Cor. 12:27. With this introduction, it is my desire to follow with some thoughts on "The Mission of the Church", "The Church in Relation to Society", "The Church in Relation to Property", "The Church in Relation to Political Government", and "How Can the Church Meet Its Obligations?"

Yours for the Master's use,

—J. P. Williams.

DO YOU BELIEVE IN PRAYER? I DO.

(O. L. Hailey)

—o—

Of course our brethren everywhere and especially in the South know that I have been trying to promote a Seminary for the education of our Negro Baptist preachers. There have been needs that were so far above the receipts that I have gone to the Lord in prayer about it. The burden of my prayer was this, "Father, you know where your servants are that have the money that you would wish used in the promotion of this work. I ask you to put it into the hearts of your chosen ones to send me some money to help."

This morning when I came to my desk, I found a letter from a brother with whom I have never had any correspondence. I have never been in his city nor even in his county. He writes me a cordial personal letter and encloses a gift from one of his members for \$500.00 for the permanent endowment fund of the American Baptist Theological Seminary. I had to rub my eyes and sight had to anticipate faith this time, for I was slow to believe that God had sent help thus. Perhaps it would not be quite the thing to mention the name or the address. God knows it and evidently can have his way with him. Send your requests by way of the throne.

—BR—

We are to have now over a period of three weeks the missionary conferences in various parts of the State; and soon the State W.M.U. Convention will be held. These will all help to forward the work of missions and of the kingdom. These meetings ought to be well attended, and will be an inspiration to all who go. But let us remember that there are two things on which depends the progress of the work of Christ in the world. The first of these that we are instant in prayer to God for his blessing on the work. The other is that we show our concern for the lost and our love to God by generous, sacrificial giving for the spread of the gospel and the support of our Christian institutions. All the conventions in the world will fail if we fail here.

Thursday, March 5, 19  
that have believed  
preached the Word  
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emphatically say  
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Continued from page 2

of the necessities of life in order that he might equip himself for the best performance of his task, and the complete abandon of himself for the accomplishment thereof. We frequently speak of the sacrifice of the ministerial students, and some of them in our own college have made noble sacrifice, but our hearts are made sad when we compare the luxurious plane of living required by some candidates for the ministry with the privation that the Apostle voluntarily put upon himself. It was to commend himself as a minister of God, to enhance in some way his success as a minister of Christ, that he was willing to suffer all the afflictions and the necessities and the distresses that were brought upon him. When it was necessary, he could make tents to supply his physical needs, but at no time did he give himself to the making of tents in order that he might live in a little better style or in a little more comfort. It is not a disgrace for a preacher to do some other kind of work for a livelihood when necessity is upon him. William Carey, that noble English Baptist of a century and a half ago, father of all modern missions, was a shoe cobbler. But for the preacher to become so engrossed in some other work that his opportunity of service in the gospel is hampered and his usefulness is diminished can not at all be justified by the Apostle's example of making tents at Corinth. It is well indeed that the preacher remind his churches of their obligations in material things to him as the servant of God, but for the preacher to become mercenary and to refuse to serve for a salary not equivalent to his desired plane of living is a very poor commendation of himself as a minister of Christ. In afflictions, in necessities, and in distresses the Apostle was patient, constantly patient, in order that he might commend himself.

In this day of religious liberty there is very seldom an occasion when the preacher is called upon to endure physical persecutions. But if the preacher is loyal to the truth, if he raises his voice against the sins of the age, if he will have none of compromise with error, though this error comes from good brethren, or with sin, though these sins are on the part of prominent church people, there is today a persecution as keenly felt as the stripes and imprisonment and tumults mentioned by the Apostle. There is today a call for bravery on the part of the preacher that is just as insistent and just as important as the call that came to the apostles and other early Christians or to the Christians of the Reformation. The occasion for this bravery and steadfastness frequently comes from other so-called Christian workers who in advocating some sort of church union or union meetings call upon the modern preacher to compromise his position as to truth or as to righteousness. The temptation comes in the most insidious forms, frequent among his own flock. If the compromise is made, there are often unjust insinuations and frequently a more serious of persecution, but if the preacher would commend himself as a minister of God he must refuse to compromise with error or sin in anything.

There is frequently an accusation that the modern preacher is lazy, and we can not say that the accusation is always unfounded; but if he would commend himself as a minister of God in anything like the fashion that the Apostle claimed for himself, there will be no time for ease and no room on the part of any opponent of his to charge him with laziness. In order to commend himself as a minister of God, Paul was patient and steadfast in wearisome labors, in sleepless nights, and in foodless days. If it was a virtue for the martyrs of the early centuries to go to the stake and give up their lives for the truth of the gospel, if it is a virtue for missionaries to say No to home and to friends and to aspirations and to possible achievements here at home in order that the gospel may be known and received by those of other lands who are beloved of our Lord, surely it is not less incumbent upon the preacher called of God to labor day and night, if necessary to forego rest or sleep, to deny himself the nourishment of food,

if necessary, in order that his ministry may be fulfilled. A young man about to graduate at Oxford University in England made known to one of his professors his purpose to go as a missionary into Africa. "My lad", said the professor, "you are foolish; if you pursue this course, you will not last more than two years, and then who will ever know what you have done?" "Sir", was the reply, "do you know that many stones must go into the foundation of a bridge buried beneath the soil and kept from the sight of the passing public? If the Lord would have me go to Africa, I am willing to be buried there in order that in later years other consecrated men and women of God might bring to these people the message of salvation". And we are told that this young man spent one year in Africa and fell. Some preachers may wear themselves out in refusing to take a rest, some may literally break their bodies in critical campaigns, but these things are sometimes just as necessary as the death of the martyrs at the stake during the middle ages. The Apostle's labors were constant and continuous. Until he was placed in prison at Caesarea, he never allowed himself the comfort of a period of rest. When the day's work was too crowded he was ready to forget that he needed to eat or to sleep in order that the work might be accomplished. These things he endured in patient steadfastness and in enduring them did he commend himself as a worthy minister of God.

## II

Not merely in the things that he endured, but second, in the manner of life that he lived he did commend himself. There are six things mentioned in this connection: pureness, knowledge, long suffering, (evidently long suffering of mistreatment), kindness, a holy spirit, (for I think that at this place the words refer to the Christian's spirit rather than the third person of the Trinity), and love unfeigned. The Apostle had said that if any man is in Christ he is a new creature. His message claimed that there is a power that gives new direction to one's desires and enables him to live above the selfish, sinful practices engaged in by men universally. Indeed these things had been enjoyed by Paul himself, for he said a few months later, writing to the Romans: "I know that in me, that is in my flesh, dwelleth no good thing". Now in order that his ministry may not be blamed, in order that he may himself give a demonstration of the power that he was proclaiming, he was careful to live a life of purity. There are not as many glaring moral failures among preachers as many of the enemies of the cross would have us believe, but it is sadly true, as the Apostle said with reference to his Jewish brethren, that "the word of God is blasphemed" because of the example of a few who have fallen into open sin. With every fiber of his soul, with a conscious calling upon God for power, with a constant lookout of unsuspected temptations, the preacher must fight to keep himself clear from suspicion of impurity in heart and in word and in deed. Thus, and thus only, will he commend himself in a worthy way as a minister of God.

The Apostle says also that in the matter of knowledge he is striving to commend himself. I think he is referring here to a genuine knowledge by experience of that indwelling power of God which makes a man a Christian. He used the word for experimental knowledge and not the word that expresses knowledge arrived at as the result of a reasoning process. Therefore the preacher's message must, as far as possible, be one that he himself has experienced. If in his own life he knows the power of God to save, to strengthen, and to comfort, from this experience his message whether public or private, will be, as it were, warmed from the altar of his own heart. In sincerity of experience, therefore, must he commend himself as a minister of God.

There follows now four words which have a similar meaning. They all refer to the preacher's forgiving spirit, a genuine interest in those with whom he labors, long suffering, kindness, a spirit of holiness, and his love unfeigned. It is hard, when in loyalty to his standard of truth and righteousness one must speak out against

sin or against error, not to speak harshly and heatedly so that his passion and feelings are more evident than his love for those for whom he labors. Sometimes also in personal matters a preacher is so quick tempered or so self seeking that his ministry is hampered. But if he would commend himself as a minister of God, then the spirit of gentleness, the spirit of willingness to suffer for a long time the injustice done to him—a holy spirit it is—the spirit of love that is genuine and not hypocritically pretended must characterize his speech, his tireless labors, and his every action. People will follow the man who demonstrates a genuine interest in their welfare, and in this way he will commend himself as a minister of Christ.

## III

In the third place the Apostle says that he commends himself as a minister of Christ in relying upon the power of God and in perfect loyalty to the Word of truth. The minister must be a man of prayer, a man of conscious dependence upon God for his success, a man who is willing to give God credit for his own victories both in matters of morality and in matters of service. The minister who is quick to write the papers of the things that have been accomplished at his church since he moved there and the changes that he has brought about in the lives of the people may be depending upon the power of God, but he frequently leaves the impression that he thinks that it is because of his own ability that these things have been accomplished. It is well for the modern minister to remember the one failure of Moses when he stood before the congregation, his staff lifted with which on a previous occasion he had through the power of God drawn water from a rock, and he cried "Hear, ye rebels, shall we bring you water from this rock?" He failed to go into the promised land, not merely because he struck the rock instead of speaking to it, though that was grave disobedience, but because he glorified not God in that he claimed himself to bring water from the rock. To hear a preacher speak of the great congregations that gather to hear his sermons, to hear him tell of the smart things that he himself has said to an opponent of his policies, all in a spirit of braggadocio, smack of an egotism that cannot but bring harm to his ministry. If he would commend himself as a minister of God then let him seek the power of God to give success to his ministry; let him find a time in the day when he can approach the throne of God and then come with such confidence of soul, such fiery zeal, that will lead him to face his problems in the spirit of Luther, who coming from his prayer room said: "I will go to Worms though every shingle on every roof in that city be a devil".

Not only must there be faith in the power of God, but there must be loyalty to the Word of God. The Apostle said in the fifth chapter: "As though God were entreating through us, that we beseech you be ye reconciled to God". His message was as though God Himself were speaking it. If we would commend ourselves as ministers of God we must be so constant in our study of the Word of God and so loyal to its teaching that our message will be easily recognized as a message from the throne of Heaven. The preacher who lives by his Bible and preaches expository sermons, who teaches simply the doctrines of his Bible to his flock and through the power of God induces that flock literally to digest the Word of God into their living is commendable himself. Gripping stories as illustrations are useful; beautiful flowing language may please the congregation; discourses on current social or industrial situations may attract the crowd; but the preacher is not an orator to please the crowd or a philosopher to solve the problems of the world. He is a messenger, an ambassador from the King, to bring the King's own message to the King's world. Let the modern preacher derive all of his doctrines from the Bible, and only from the Bible; let him preach the Word and be constant in season and out of season; and he will magnify his Lord, though his own learning may not be quite so apparent. Those preachers through the ages that have loved the Bible

In the fourth mending himself of the false representations brought a the armor of righteousness also those arms left hand. He glory is given, honor when dishonored the good report but they bring reports from his deceiving the people heart that he is insignificant, he is well enough. They may say that he will come known by the to his task. He and some of his report that already come as a timely but he is ready yet. He is still Jesus from the keep him in all as one who takes joys of life, as replies that the satisfying and more known by his being poor, he makes many more brings the great men and women have nothing, many buildings and pleasing works in Corinth, nothing delicate for wealth of the all things. He of these same former letter, Paul, or Apoll life, or death, come; all are Christ is God's a poor wretch is his, and all things and are made a much better them himself. encouraged to ships, to main upon the power Word of God, because he is things; and he mended, can no ness is assured

A card from Ontario, indicating through Canada

The annual Board will be in Nashville, Tennessee. Baptists of M. be very glad special matters attention at this them at once. the Sunday S. Convention ce and that we program at B. an interest in lead us in the School Board.—

that have believed the Bible, and that have preached the Bible, have been mighty men of God to turn many to righteousness. The Apostle emphatically says that in the power of God and in the Word of truth he would commend himself as a minister of God.

## IV

In the fourth place Paul says that he is commanding himself as God's minister in the face of the false reports and the slanderous accusations brought against him. He would put on the armor of righteousness, not only the weapons of offensive warfare taken in the right hand, but also those arms of defensive warfare held in the left hand. He is willing to accept glory, when glory is given, but he is ready also to meet dishonor when dishonor must come. He rejoices in the good reports as he meets his own brethren, but they bring also the echoes of the evil reports from his enemies. If he is accused of deceiving the people, he knows deep down in his heart that he is true. If it is said of him that he is insignificant, unknown, and without apostolic authority, he knows that they know that he is well enough known to raise a disturbance. They may say that his influence is waning and that he will come to nought, but he would be known by the truth that he proclaims in loyalty to his task. He is brought in danger of dying, and some of his enemies are quick to spread the report that already he is dead, that his end has come as a timely chastisement for his deception; but he is ready to report that God has kept him yet. He is still alive; and just as God raised Jesus from the dead, he will give him life and keep him in all these perils. If he is spoken of as one who takes no part in the pleasures and joys of life, as one who is always sorrowful, he replies that there is a joy in his heart more satisfying and more abiding than any of the joys known by his opponents. If he is taunted as being poor, he replies that his work is one that makes many rich, that he is the channel that brings the greatest riches into the lives of those men and women for whom he labors. He may have nothing, nothing of lands, nothing of stately buildings and beautiful grounds, nothing of pleasing works of arts found in such abundance in Corinth, nothing in the way of soft garments and delicate food, he may have nothing of the wealth of the world, yet he says he possesses all things. He would put himself in the class of these same readers to whom he said in a former letter,—"All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's". So what matters it if he is a poor wretch in this world's goods; the universe is his, and all things are commanded by his King and are made to work together for his good in a much better way than if he were working them himself. With these things in mind he is encouraged to go forward, to endure the hardships, to maintain purity of living, to depend upon the power of God in perfect loyalty to the Word of God, and to meet the slanderous reports, because he is possessed of many things, yea all things; and his ministry, being properly commended, can not fail; and his crown of righteousness is assured.

—BR—

A card from Pastor H. H. Webb at Chatham, Ontario, indicates that he is having a great trip through Canada.

—BR—

The annual meeting of the Sunday School Board will be held on Tuesday, March 24th, at Nashville, Tennessee. As representative of the Baptists of Mississippi at this meeting, I shall be very glad if any of our brethren who have special matters they think ought to be given attention at this meeting, please write me about them at once. You will realize, I am sure, that the Sunday School Board at the forthcoming Convention celebrates its fortieth anniversary and that we will have a special place on the program at Birmingham. We earnestly desire an interest in your prayers that the Lord will lead us in this coming session of our Sunday School Board.—V. E. Boston.

## STUDIES IN REVELATION

By

L. D. Posey, Itta Bena, Miss.

—o—  
Chapter Twelve

If the reader is really interested in this study, then please begin with verse fifteen in chapter eleven, and read to the close of chapter twelve.

## Introduction

There is so much ignorance about what the Bible really teaches about the future, and such strong preconceived notions held by those who do not know, those notions being based on what has been handed down in ignorance through the centuries, and such strong prejudice against any one who studies for himself under the leadership of the Holy Spirit, and afterwards presents what he finds to be taught by the Bible, that it is hard for him to get an honest, unbiased hearing, or reading of what he writes. If he had a reputation with the "powers that be" before he commenced his work, he surely would not have when he finished it. Since the writer has no "academic standing", he is writing for the benefit of the simple, plain, honest-to-goodness Christians who really want to know, and will rejoice when they do know. Quite a few of that class have written personal letters expressing their appreciation of the blessings received from reading these studies. To all those who have thus written let me say that I am glad you wrote, and want to suggest that you give all the glory to God. He alone has made it possible.

## Chapter Twelve Studied

In all probability there has been more time, ink and print space wasted over this chapter than any other single chapter in the Bible. But just a little careful reading, and thinking and association with other scriptures makes it one of the plainest chapters in the whole Bible.

Remember we are studying the judgment period, and have reached the seventh trumpet. It was to this trumpet that Jesus and Paul referred when teaching about the second coming of Christ.

In studying this chapter, first of all we are told by the Holy Spirit through John that "there appeared a great wonder in heaven". The word translated "wonder" is literally "sign". Then in verse three we are told "there appeared another wonder (sign) in heaven". So in this chapter we have two great signs or symbols intended to teach great truths. (This is a place where we "spiritualize" things, but only because we are given to understand by the Holy Spirit himself that in that way we are to get the true meaning.) But here, as usual, we find a key by which to learn the meaning of these signs. Verse nine tells us plainly that the dragon who constituted the wonder (sign) in verse three is the Devil. Then in verse five we find another key that helps us out. The wonder (sign) woman of verse one "brought forth a man child who was to rule all the nations with a rod of iron". In the second Psalm which is a Messianic prophecy, we learn that Christ is the one thus entitled to rule the nations. But in Rev. 2:26-27, Christ distinctly promised this same power to those who overcome and keep his works to the end. Then in 5:9-10, we learn that those who have been redeemed by the blood of Christ are made kings and priests unto God and shall reign over the earth. In Rev. 20:6, we learn that the length of that reign on earth shall be one thousand years. Now keep this in mind while you remember that the Bible distinctly teaches that the Devil and his helpers are opposed to God, to Christ, to the redeemed and every thing that is righteous.

So in the chapter we are now studying we have the powers of righteousness and unrighteousness set off against each other. The woman the sign of one and the dragon the sign of the other. But let us go further, that if possible we make no mistake. All through the Bible we have that which produces righteousness and unrighteousness both symbolized by a woman. False religion is represented by a harlot. Righteousness or Christianity is represented by a virgin. The sun also symbolizes righteousness because it is the king of the day. The moon symbolizes unrighteousness because it is the queen of the night. You also want to remember that the New Tes-

tament represents the redeemed as constituting the body of Christ. Read Rom. 12:4-5; I Cor. 12:27. They are also represented as constituting the Bride of Christ. Read Eph. 5:25-33; Rev. 19:6-8. Now with all these in mind, remember that with verse fifteen in chapter eleven we reached the seventh trumpet period of the judgment scenes, which is the beginning of the great tribulation period of which Jesus spake in Mat. 24:15-22, and during which time Jerusalem will be trodden under foot by the Gentiles for forty-two months. It will be during that same period of time, twelve hundred and sixty days, that the two witnesses of Jesus will be prophesying in Jerusalem. Read Rev. 11:1-12. In Luke 21:36, Jesus admonished his disciples to watch and pray always that they might be counted worthy to escape all these things that shall come to pass. In Rev. 3:10, he promised to keep the Philadelphia type of Christians "from the hour of temptation (trial) which shall come upon all the world, to try them that dwell upon the earth". The parable of the ten virgins as given in Mat. 25:1-13, was given in direct connection with the teaching of Jesus with regard to his second coming. The wise ones are those that have used their opportunities and know, and are ready for him when he does come, and are taken up and escape the tribulation period. Putting all these truths together, it is quite plain that the sun-clad woman is a symbol of the body of Christians out of which comes the wise virgin type of Christians that are translated and taken out of the world to escape the great tribulation period. The escape of the woman to the wilderness where she is miraculously defended against the Devil's forces sent after her as symbolized by the waters, and where she is sustained during the three and a half years of the great tribulation, is just a symbolized way of telling how God will protect those who have been redeemed, but not counted worthy to escape all these sufferings. They have been hanging on to a lot of teachings and doings that are not scriptural. "Saved, yet so as by fire". I Cor. 3:15.

Following the translation of these wise virgin saints there is war in heaven, and Michael and his angels fought against the Devil and his demons, and they were cast out of the heavenly regions into the regions of the earth, and the Devil's wrath is stirred because he knows that he has but a short time. There was rejoicing in heaven, but woe on earth. The Devil and all the hosts of sin are preparing for their last combined charge against Christ and the forces that make for righteousness. This will culminate at the end of the three and a half years of the great tribulation when Christ will come and the battle of Armageddon will be fought. But I shall not discuss that until we reach it in due course of these studies.

## Conclusion

Now I am aware of the fact that this explanation will not be accepted by those who follow the teachings of the schools, but that gives me but little concern. I am responsible to God and not to the schools. God in his mercy and providence has given me the meaning of these wonderful and glorious things, and to him be all the glory both now and forever. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts". Zech. 4:6.

—BR—

Take free-will offering for Baptist Bible Institute Emergency—Now. Every dollar will help.—W. W. Hamilton, President, New Orleans.

—BR—

—BR—

At the close of a week's training course for Sunday School teachers brother J. E. Byrd spoke at Calvary Church, Jackson, on Sunday morning. Eleven were received into the church, nine of them by baptism. For several Sundays past there have been additions by baptism.

—BR—

Evangelist B. R. Lakin and singer R. A. Walker closed a meeting at Gassaway, W. Va., Feb. 18th, in which there were over 150 professions of faith. In a three days meeting at Portsmouth, Ohio, there were thirty received for baptism. They are now in North Parkersburg.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Taylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## BAPTIST WOMAN'S MISSIONARY UNION CONVENTION—APRIL 7-9, JACKSON, MISSISSIPPI

Mrs. R. B. Gunter  
"Sunset and evening star,  
And one clear call for me...."

Those whose privilege it has been to know, to admire and to love Mrs. R. B. Gunter, will be sad of heart to learn, she too has heard that "one clear call" and answered its summons. On Wednesday afternoon, February 25th, after many months of patient suffering, she fell asleep, her tired hands were folded and her beautiful spirit slipped away to be with Him, whose grace had been her sufficiency even through the valley of shadows.

Early in life Mrs. Gunter consecrated her life to the service of God and humanity. She was devoted to the interests and the welfare of her church, and was a loyal, faithful member of the Woman's Missionary Society. Her activities in Woman's Missionary Union were not limited to one department of service. Her life abounded in every good word and work of the Kingdom. As a member of our Woman's Missionary Union Executive Committee, her wise judgment, her sympathetic counsel and consecrated spirit, made her a helpful and delightful co-worker. "Tis the strength of soul and mind that makes the body rich." Blessed with a brilliant intellect, hers was a well-disciplined mind. She thought precisely and logically. Her's was a loving heart. By nature cheerful and of a charming winsomeness, she was used of God to fill many places of responsibility, and her responsive heart and willing hands made her life a blessing and inspiration to her home, her church and her community. Her friends were measured by the scope of her acquaintances and she bound them to her by a sweet, compelling personality. The touch of her life, the memory and beauty of her cultured Christian character, will linger with us like the rare fragrance of precious perfume, well knowing "That to such belongeth the Kingdom of Heaven."

Mrs. A. J. Aven.

—o—  
Let me call your attention again to the chairman of the Homes Committee for our W.M.U. Convention to be held in Jackson, Miss., April 7-9, Mrs. B. B. Richardson, 656 N. State St., Jackson. As early as you decide to attend the convention write to Mrs. Richardson and she will assign you a home and send you a card saying where you are to be entertained. Do not fail to do this because it will help our hostesses to make their plans and it will also help the Committee to get these assignments made before hand.

—o—

Mrs. D. C. Simmons, of Jackson, is General Chairman for the Convention and is giving much time, thought and prayer to the plans and preparations for the Convention. Will you remember her in your daily prayer time and also remember our Convention? Let us pray for a great outpouring of His Spirit upon us as we are gathered in this meeting.

—o—

Remember, our State Mission Study Chairman, Miss Margaret Buchanan, is planning a mission study banquet during the Convention. She says a certificate for the First Course with the official seal will admit one to the banquet. However, she is planning special recognition for those who hold both official seals and the advanced course.

—o—

TO THE MISSION STUDY AND CIRCLE  
LEADERS OF W.M.U.:  
The second and improved edition of the little

book, "A Stack-Pole Bible Study," by Rev. Geo. W. Riley, has recently come from the press. It will be welcomed by Circles and Societies who have not yet used it in their Mission Study Course: A seal will be given on your second course card as a substitute for the book on Prayer.

We have found the book to be very clear, concise, scriptural, instructive and even entertaining and above all, strengthening to our faith and our intelligence as Baptists.

A careful study of it cannot fail to do good.  
—Mrs. J. A. Taylor, Brookhaven, Miss.

—o—  
Iwo, Nigeria  
West Africa  
Via Lagos  
Jan. 6, 1931.

Dear Miss Lackey:

Just before Christmas I had a thrilling experience seeing my waiting dispensary shelves stacked to capacity with the things necessary to carry on the medical work here. And, oh, the indescribable joy of being able to go to the cupboard for the things we need! During the past few years we have used our already limited personal supply when need arose. Perhaps a baby would come in needing blankets, sheets and clothes to keep it warm during the cool season, then it was a matter of going to the young son's wardrobe to see what might be spared. Or perhaps a patient with pneumonia arrived, and needed propping up off the concrete floor and then which ever cushion could best be spared was confiscated for use. But now we can have exactly what we need and plenty of it. How can I express our appreciation of the wonderful way in which the women of Mississippi have responded to our needs! Surely a mere "thank you" is inadequate, unless they realize that in it is a heart full of gratitude. Indeed they were very generous, for while I got an ample supply for our dispensary at Iwo we also left quite a lot for the hospital at Ogbomosho. There were only a few instances where we asked for the entire supply of any article. I think we got all of the pillows and the four baby blankets, but of the other things we asked for only a portion.

We have had some heart-breaking experiences in our mission during the past few months. Mr. Duval's death just a few months after his retirement was a great shock. He had seen 29 years of fruitful service on the field and was in good health when he was drowned in the Saint John River near his home in Canada. Miss Eden's long illness in the country; her going home in a most pitiful condition and finally the news of her death in her brother's home in Kentucky saddened us very much, for she was much loved and will be greatly missed, not only in the girl's school at Abeokuta but in the hearts and lives of Missionaries and natives elsewhere. Mr. and Mrs. Richardson have had a trying time in the illness of their daughter. She has been ill for six months. Doctors here and in Lagos have been unable to locate the trouble. They finally went to Liverpool to the School of Tropical Medicine to have her treated, but before arriving all three children took whooping cough and it proved fatal to the precious little five-months-old baby. They are away from friends and loved ones and still anxious about the little girl whose body is weakened by many months of fever, and this attack of whooping cough is very difficult for her.

Our hearts go out to them. Pray with us that the Master may be very real to them and will strengthen and comfort them as He alone can do.

In addition to the above, of course, the work must necessarily suffer for we are very short of forces. The whole Shaki Section opened up by Mr. Duval is now without a worker, except as the Missionary from Oyo can make occasional trips from his station.

Then Mr. and Mrs. Sadler are having to retire temporarily from the field leaving a vacancy in the college and Seminary. We are told that it will be impossible to send out new missionaries this year so we see our forces steadily diminishing with no prospects for retrenchment. During this year several missionaries must have furloughs. It is going to be a most difficult time. I might say, tho', that the plans at the Mission Meeting last week would not lead one to think that the missionaries are throwing up their hands in despair. They are not. The needs are ever increasing and they are straining every nerve to meet the demands. The College and Seminary, the Hospital, the Industrial School and other institutions have before them a year of development and expansion. If you ask how it can be done, I must reply that it cannot be done, humanly speaking, but in all of our planning we must take into consideration the source of our strength. God in His over-ruled providence can bring success out of what would seem doomed to utter failure. At this moment, for instance in January, the driest month of the dry season, when the atmosphere is thick with harmattan dust and the smoke from a million fires, so thick in fact that often the sun is dimmed or is unable to shine at all all day, we are having a thunder storm and a most refreshing shower. Why should we be discouraged? Nothing is stereotyped. God can and does work miracles. I have not lost hope of getting out more recruits this year; and I am not unmindful of the severe financial and industrial depression which has swept the country. But years of prosperity in America did not react in a proportionate increase in gifts to Missions and neither will this period of depression mean a complete annihilation of the work on the mission field, tho' this seems to threaten us at present. For what else could it mean with a continual retirement of missionaries with no new ones coming out? But, as I say, this will not; cannot happen. I am sure it is not the will of Southern Baptists that mission work shall cease, and surely it is not the Master's plan.

My prayer for the women of the Southland is that this year may be filled with joy and peace born of a close fellowship with the Master and a knowledge that His will is being worked out in their lives.

With kindest personal regards to you and Miss Taylor,

Most sincerely,

Mrs. H. P. McCormick

BR

Col. A. W. W. Woodcock, federal prohibition administrator, says that prohibition laws can be enforced as well as any other laws.

BR

Brother J. E. Wills was not mistaken about the sermon by Dr. J. F. Carter being exceptionally good. It would be harder to find one with more of true exposition and practical application. It is longer than our usual articles but it will well repay your reading it.

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Mississippi Ba...  
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Obituary notices,  
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O. Pate, Jackson  
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**The Baptist Record**  
Published every Thursday by the  
Mississippi Baptist Convention  
Board  
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R. B. GUNTER, Cor. Sec'y.  
P. L. LIPSEY, Editor

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1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

**RENEW PROMPTLY:** Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
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riage notices of 25 words, inserted free. All  
over these amounts will cost one cent  
word, which must accompany the notice.

**East Mississippi  
Department**

By R. L. Breland

**The Life Beautiful**

"Many daughters have done  
worthily, but thou excelest them  
all."—Prov. 31:29. The sun had been  
overshadowed with clouds for many  
hours, but almost suddenly the  
clouds passed and the sun gave out  
its most brilliant rays of light and  
all nature seemed to put on its most  
gorgeous beauty in prospect of some  
event of importance. It was 3:15  
p. m. of the 25th day of February,  
1931, and one of our most beloved  
Christian women was going home.  
This lady was the beloved wife of  
Dr. R. B. Gunter, our State Secretary  
of Missions, who went home to glory  
on this perfect day. The day following  
the day when her body was laid to  
rest in the old cemetery out at Elam  
Baptist Church in Yalobusha County,  
was also as perfect a day as we  
seldom see. Surely these things of  
nature were but the expression of  
the wonderful life that was trans-  
forming into that heavenly relation-  
ship.

It was on the 5th day of June,  
1878, that this life began its jour-  
ney on earth. Before her marriage  
she was Miss Tyna Amelia Pate,  
daughter of Mr. and Mrs. Henry P.  
Pate. She was born in the home,  
perhaps, where she died. Five other  
children were born unto this fine  
pair:—Charles W. Pate, deceased, H.  
O. Pate, Jackson, Mrs. W. R. Terry,  
Charleston, Mrs. Bob Vandiver, of  
Grenada, and Mrs. A. V. Dailey, of  
Torrance. All worthy children of  
worthy parents.

When thirteen years old this fine  
girl gave her heart to God and united  
with Elam Baptist Church, and  
was baptized by her pastor, Rev.

Jackson Brandon. She was ever  
faithful even as a girl, always at her  
post, studied the Bible and was a  
teacher from the beginning. As the  
days came and went she grew more  
and more into the likeness of her  
Lord. She graduated from the Uni-  
versity of Mississippi in literature  
and was one of the most brilliant  
students that ever came out of that  
institution.

She used her learning  
and her piety for the service and  
glory of the God she loved.

When teaching at Walnut Grove  
she met Dr. Gunter. A love ro-  
mance began there that ended in  
their marriage on October 1, 1912.  
Two fine children, Charles and Mary  
Jessie, came to this union, both  
bright and promising children. This  
seemed to be as near a perfect  
union as we seldom see. Why death  
came just at the meridian of their  
happy and useful lives and carried  
her away we cannot know, but we  
cannot question what our Lord who  
loves us does. She was ready to go  
and died as calmly and peacefully as  
the fading of the rose or the hush-  
ing of the gentle Spring zephyrs.  
She suffered much, but uncomplainingly,  
and death was a great release.

I was with her often in her days  
of suffering. Not one time did I  
hear her complain. Her faith in God  
was as strong as I have ever seen.  
She did not want to be of trouble  
to anyone and keep them from their  
work. She insisted that her hus-  
band would not neglect his work on  
her account. I have known few, if  
any, characters who were her equal  
in every way.

Her body was laid to rest in Elam  
Cemetery, near where she found the  
Lord, beside those of her father and  
brother who had gone on before. A  
very large concourse of admiring  
friends gathered from various parts  
of the State. Those taking part in  
the services at the church were Dr.  
W. A. Hewitt, her former pastor,  
Dr. P. I. Lipsey, Dr. R. A. Kim-  
brough, Rev. R. B. Patterson, Rev.  
J. M. Metts, Bro. G. E. Denley, Bro.  
J. E. Byrd and her pastor. Bro.  
Walter Hunter sang a beautiful solo,  
"When I reach the End of the Way."  
Bro. Mize led the singing, assisted  
by a number of good singers. The  
floral offering was as beautiful and  
large as we seldom see. She was  
known and loved all over the state,  
and more than half a hundred tele-  
grams came to the bereaved family.

One of our best has gone home.  
She had finished her course, had  
kept the faith, and has gone on to  
be crowned. Condolence is extend-  
ed to the bereaved ones. She has  
only gone on ahead where she waits  
your coming to that land of eternal  
delight. May the blessings of heaven  
be with you all.

**Notes and Comments**

Bro. J. E. Byrd, our excellent  
State Sunday School Secretary, was  
with the church at Coffeeville most  
of last week. He taught a class in  
Old Testament Studies, lectured the  
high school pupils at the chapel  
hours and preached at the church  
at night. He was splendid in each  
capacity. There were four additions  
to the church during the meeting.  
Our people want a return visit from  
him later on to hold a revival meet-  
ing for them. Here is hoping that  
he shall come.

The Northwestern Pastors' Con-  
ference is announced to meet with the  
Baptist Church at Batesville on  
March the tenth. This body covers  
a number of counties in that part of  
the state. A splendid program is  
announced. The book of Ephesians  
is to be studied in the afternoon.

The meeting at Carrollton and N.  
Carrollton, in which Dr. M. E. Dodd,  
of Shreveport is to do the preaching,  
has been definitely set begin-

ning the 21st of July and ending  
Sunday, August 2nd. This will be a  
good time of the year and large con-  
gregations are expected to attend.  
Dr. Dodd is one of the most popular  
preachers in the South and he will  
be heard with pleasure by hundreds.  
Come up and worship with us.

—o—

"Arkansas' Shame" might well be  
said of that state since the passage  
by the Legislature of that State, and  
signed by the governor, of the ninety-  
day divorce bill, thus entering the  
fight with Nevada for the shameful  
divorce business. We had not thought  
that any southern state would ever  
so far forget morals and God as to  
enter into competition for such busi-  
ness. It is rumored that Nevada  
will now make it a thirty-day law.  
It is presumed that our neighbor  
state of Arkansas will come to their  
challenge at the next session of the  
legislature should it do so, and make  
it thirty days or less. Sodom was  
destroyed because of the lack of  
chastity among its people, and  
America has started to the same  
doom. Mark the words.

**SEATTLE, WASHINGTON**

—o—

Dear Editor:

Eight years ago we came to the  
Columbia Baptist Church, of Seattle,  
Washington. It has been the hap-  
piest and most fruitful pastorate of  
the twenty-five years of our pastoral  
work. This is a small church but  
during our stay here we have seen  
its membership grow to three times  
the number that it was when we  
came. Our purpose in writing this  
letter is to tell you about a series  
of evangelistic meetings that we  
have just closed. We have no de-  
sire to boast, but I am sure our  
friends back in the old state will re-  
joice with us because of what God  
has done for us in this great city of  
the far Northwest, where church  
work is so different from what it is  
in the dear Old South.

Two weeks ago Rev. W. A. Phillips,  
formerly a missionary to India,  
came to help us in our evangelistic  
campaign. The work was done al-  
most altogether by visitation. Two  
services were held in the church dur-  
ing the first week and three during  
the second week. These services  
simply provided opportunities for  
those who had made decisions to  
present themselves for membership.  
With the pastor and Mrs. Summers,  
Rev. Phillips made 110 calls and in-  
terviewed more than 200 people in  
their homes. The results were 45  
for baptism, 13 by letter and state-  
ment with two more applicants for  
baptism. Of this number only 10  
were twelve years old and under.  
In two instances entire families of  
four each, consisting of father and  
mother with two children were re-  
ceived.

The pastor has the joy of being  
the teacher of the Young Peoples  
Class in the Sunday School. Out of  
a class of 21 we baptized 9, have  
one awaiting baptism and two oth-  
ers made their decisions and promise  
to come into the church within a  
short time. Seven of these are  
young women. All are high school  
students. Mrs. Summers has a class  
of girls about fifteen years of age  
with ten members. Seven of them  
were baptized. These are high school  
students also.

Our church is located just across  
the street from the public school.  
We are looking forward to the time  
when these children will be permit-  
ted to come at least one hour each  
week for religious training. To meet  
this responsibility we have completed  
plans for a new church building  
that will be adequate in every way  
for religious training purposes.

We have a permanent class in  
Leadership Training. Out of a class  
of 19 we issued 17 credits in Decem-  
ber and have organized another class  
with the view of issuing credits to  
them in April.

Regards to all of our old friends  
back in the Home State.

—T. E. Summers.

3820 Ferdinand St.

—BR—

**ENCOURAGE YOUR  
DAUGHTER'S MUSICAL TALENT**

—o—

It was Longfellow who said, "Yes,  
music is the prophets' art; among  
the gifts that God hath sent, one of  
the most magnificent." An appreci-  
ation and understanding of music  
lifts the soul above the dust of ev-  
ery-day life, and imparts to its pos-  
sessor a charm and cultural back-  
ground that adds immeasurably to  
the fullness of living.

Realizing the tremendous cultural  
value of musical training, Converse  
College, one of the South's outstand-  
ing colleges for women, has estab-  
lished a nationally-recognized School  
of Music which is entirely distinct  
from the College of Liberal Arts and  
Sciences. The School of Music is  
guided by its own dean; its faculty  
and equipment are separate, and its  
diplomas are awarded by its own  
authority.

As far back as 1899, a building  
was erected containing 34 practice  
rooms, teachers' studios and a large  
auditorium of over 2,000 seating  
capacity. In this building was in-  
stalled a three manual organ with  
40 speaking stops, and two concert  
grand pianos. During the intervening  
years additional equipment has  
been purchased from time to time,  
and today there are few schools that  
afford such complete facilities. The  
high standing of the Converse Col-  
lege School of Music is indicated by  
its institutional membership in the  
National Association of Schools of  
Music. This School of Music has  
sent forth 144 full graduates, and  
has given musical training to hun-  
dreds of others. It has trained many  
teachers, heads of departments, pro-  
fessors, organists, choir directors and  
community music club leaders. Sev-  
eral graduates have attained wide  
fame for musical achievement.

For information write President  
Robert P. Pell, Box C, Converse Col-  
lege, Spartanburg, S. C.

—BR—

The woman said she wanted a  
book to give her little boy on his  
birthday, something useful and in-  
structive.

"Here's an excellent one on 'Self  
Help,'" said the clerk.

"Self help!" she exclaimed. "He  
doesn't need any instruction in that  
line. You ought to see him at a  
party."

Pay The Postman. Send No Money. Frost-  
proof Cabbage and Onion plants, leading  
varieties 500 60c, 1000 \$1.00, 3000 \$2.40.  
Immediate shipment, satisfaction guaran-  
teed. Jefferson Farms, Albany, Ga.

## The Sunday School Department

### SUNDAY SCHOOL LESSON

For

March 8, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: The Good Samaritan.  
Golden Text: Thou shalt love thy neighbor as thy self. Lev. 19:18.

#### Introduction

In point of arrangement or order as given in Luke's gospel, the lesson for this date begins where the lesson for last Sunday closed, and covers Luke 10:25-37.

Chronologists differ in their opinion as to the exact dates in many of the events recorded in the life of our Lord, so it is a good plan to approximate and not dogmatize as to dates. However, the date of this lesson was probably near the close of 29 A.D. The place was unquestionably Perea on the east of the Jordan river, but of course in the territory of Palestine. It may be stated definitely that it was only a few months before the close of the ministry of Jesus in bodily form on earth. By comparison, the shadow of the cross was hanging over him.

The term "lawyer" did not mean in the days of Jesus what it means to us. At that time, it meant a man who was an expert in religious law, which means the moral and ceremonial law as given in the Pentateuch. At times a part of his duty may have been to make copies of the law, as well as to preserve and interpret the original copies. If that was a part of his duty, then in that respect he was also a "scribe", a term frequently used by Jesus in connection with the Pharisees.

In this lesson we come in contact with three other terms that deserve notice. The first one is "priest". Aaron the brother of Moses, was the first high-priest. Under the Jewish system of worship it was the duty of the high-priest to offer incense for the people and then make supplications and prayers in their behalf. Catholic priests of today, have no connection whatever with the old dispensation. The high-priest of the Jewish order was a type of Christ. When he came, he fulfilled and ended the priesthood or order, but through his blood all that are redeemed become priests unto God. That means that every Christian makes his prayers directly to God in the name of Jesus, which means by virtue of what he has done for us.

Another term is that of "Levite". Briefly, these were the descendants of Levi, and after the exodus from Egypt they were chosen instead of the first born male from every Jewish home. It was from among these that the high-priest and the other priests were taken. They had the care of the tabernacle and later the temple, and rendered to the priests such help as they needed in preparing and offering the sacrifices.

Still another term is that of "Samaritan". When Israel, meaning the ten tribes that constituted the northern division of Palestine after the death of Solomon, and with their capitol at Samaria, was over-run by

the Assyrians and carried into captivity, the poorest of them were left in Palestine. Captives from other sections of the world were sent and settled in the depopulated territory of Israel. After a time the Jews intermarried with these people, and there grew up a mixed multitude of people who were not of pure Hebrew blood. They were known as "Samaritans". They held the Pentateuch as their Bible. That is the reason the Samaritan woman to whom Jesus talked at Jacob's well knew something of a coming Messiah. The full blood Jews hated the Samaritans, and would have no dealings with them. With these brief explanations before us, let us,

#### Study The Lesson

The lawyer's quest is as old as the human race. But one correct answer has ever been given, and that is God's answer. But this lawyer was trying to set a trap by which to catch Jesus in some kind of inconsistency in his teaching, and by which he (the lawyer) could censure him. Jesus knowing what was in the lawyer's heart, asked the lawyer a question, to which he answered correctly so far as the law was concerned. The purpose of the law in this case, as always, which is to point to Jesus, when given a chance, convicted and made the lawyer realize that he stood condemned before the bar of justice. In his vain attempt to excuse himself under the lash of a convicting conscience, he pleaded ignorance of the identity of his neighbor. This brought forth the parable of The Good Samaritan which forms the crux of the lesson.

According to Jewish history, the road from Jerusalem to Jericho, which forms the scene for the first part of this parable, was one of real danger just as here presented. The two functionaries of the religious system of the day, passed by the victim of robbery without lifting their hands to help him. The despised Samaritan, gave temporary relief and made provision for his complete healing, and that at his cost. Then Jesus said to the lawyer, "Which now of these three, thinkest thou was neighbor to him that fell among thieves?" Verse 36. There could be but one correct answer. The lawyer gave it. Then he was admonished "Go thou and do likewise". Verse 37.

Two things in this lesson deserve honest, earnest, prayerful thought. First, salvation is not inherited in the sense the lawyer used the term, neither as the seed of Abraham, nor as a child of Christian parents. Salvation is a personal matter between the individual soul and God. Hold that in your mind for a moment. The second thought of this lesson that demands attention is that salvation is not a reward for religious observances, nor deeds of mercy however commendable of themselves those deeds may be. Then whence comes salvation? It is a gift of God. It is not even a reward of faith. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God". Eph. 2:8. From this we see that even

the faith that results in salvation under the regenerating work of the Holy Spirit is itself a gift from God. The purpose of the law as already stated in these notes is to bring us to Christ.

#### Conclusion

The practical application of this lesson is that the man in need is the Christian's neighbor. No man is in such great need as the man lost in sin and doomed to hell without the gospel. "Withhold not good from him to whom it is due, when it is in the power of thine hand to do it." Prov. 3:27. Jesus has commissioned us to give the gospel to the world. We are able to do it if we would. God's chastening hand will rest upon us, until we "repent and do the first works". Rev. 2:5.

BR

### WHAT SOME W. M. U. WOMEN SAY

Rev. G. W. Riley of Clinton, has received many expressions of appreciation of his book, "Stack-Pole Bible Study", the second edition of which is just off the press. Following is just one line taken from a few of the letters:

"This little book has enlightened me so much on 'What Baptists Believe'". Mrs. —.

"I have read and studied the book with pleasure and profit, but the study of the Holy Spirit was the most interesting and helpful". Mrs. —.

"It not only gives a better knowledge of what we Baptists believe, but a review of all the fundamental New Testament teachings". Mrs. —.

"This Bible Study meant lots to me in that it has given me a greater knowledge and a more vivid understanding of the teachings of the Bible". Mrs. —.

"The chapter of Faith and Giving especially impressed me". Mrs. —.

"The Stack-Pole Bible Study has been a great help to me, and I am sure it will be a help to me in my work". Mrs. —.

"One of the most valuable thoughts I received from the Bible Study was, Why I am a Baptist and what Baptists believe and their doctrines". Mrs. —.

"The chapter that helped me most was what Baptists Believe". Mrs. —.

"The book has been a lot of help to me in several ways, and I wouldn't take anything for it". Mrs. —.

"This book has made me understand the meaning of faith more". Mrs. —.

"From our recent study of the 'Stack-Pole Bible Study' I gained a clear meaning of the 'unpardonable sin'". Miss. —.

"I never knew what the Holy Spirit was or meant to me, until I read this little book". Mrs. —.

The price of the book is 50 cents. Orders of five or more to author, 40 cents. The Jackson and Clinton Baptist Book Stores also handle them.

#### WHEN AND HOW TO PREVENT DIPHTHERIA

Felix J. Underwood, M.D.

There were 1,273 cases of diphtheria reported to the State Board of Health during 1930. All of these cases occurred in Mississippi. Of

this number 1,030 occurred in children under ten years of age.

Eighty-five per cent of these cases of diphtheria could have been prevented by three doses of toxin-antitoxin given one week apart to each child.

Unfortunately, some people believe that where toxin-antitoxin is given it would be dangerous to give the antitoxin in case the person developed diphtheria before developing complete immunity. There is no danger in administering antitoxin after toxin-antitoxin. The experience of some of the larger contagious disease hospitals shows where children have had toxin-antitoxin and developed diphtheria the cases are much less severe than they had not had toxin-antitoxin.

Our total number of diphtheria cases during 1930 was five hundred less than the number of cases during 1929. Let's put on our pre-school conferences before school is out this spring and by giving toxin-antitoxin to all susceptible school children and to all pre-school children reduce the 1930 total by five hundred for 1931. "Screen Every Home By 1933".

BR

### ONE CENT A DAY PAYS UP TO \$100 A MONTH

The Postal Life & Casualty Insurance Co., 60 Dierks Building, Kansas City, Mo., is offering a new accident policy that pays up to \$100 a month for 24 months for disability and \$1,000.00 for death—less than 1¢ a day—\$3.50 a year. Over 68,000 already have this protection. Men, women and children, ages 10 to 70, eligible. Send no money. Simply send name, address, beneficiary's name and relationship and they will send the policy on 10 days' FREE inspection. No examination is required. This offer is limited, so write today.

Truly she was a woman of qualities, and combined goodness that is a greatness that is intellectual power, love and fellowship that united her to all that she gave. Her lines of service were wide and varied, and she gave freely of her time and spiritual talents, promoting all causes which required her services.

She served in responsibility in a new association where strength was needed, radiating sunshine with spiritual power, deep religious faith, and a broader outlook in life.

And when we reflect on her life and lay her to rest, some less noble head?

Her beautiful life was maximized by her inheritance. She

The writer received a letter from a dear preacher who was dignified but increased aid from the Board.

"I am very sorry to hear of the sight of another one is gone. Deafness is a tragedy, and deafness is a tragedy, and readily see why.

*Louis J. Underwood*

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

## Mrs. R. B. Gunter

### In Memoriam; from W. M. S. First Church, Jackson

We have come to pay a tribute to our friend, Mrs. Tyna Pate Gunter. We speak lovingly her name and cherish the memory of our associations with her. Because of her beautiful Christian life, grief ill befits our hearts, yet we are overwhelmed by the sense of our loss of a friend, counselor and a leader.

In the early days of her passing, it is difficult to express coherently our thoughts of her many lovely characteristics, which endeared her to all who came in contact with her. For the traits and lessons of a great life can be summed up in only the calmer moments, when the first vibrations of grief have passed.

During those years when she walked and talked with us as a co-worker in her beloved Master's cause, each woman associated with her was made richer by their touch with her beautiful life. We seem a little nearer to each other on account of the association and following her example we have an unwritten law of loyalty to each other.

Truly she was a woman of rare qualities, and one whose life combined goodness with greatness—a goodness that lifted her to God, and a greatness that was attained by intellectual powers. But it was the love and fellowship with her Savior that united her goodness and greatness and gave to the world a life, fuller in experience and deed than is rarely accorded one person to live. Her lines of service and usefulness were wide and varied because she gave freely of her store of mental and spiritual treasures towards promoting all causes for righteousness which required such gifts.

She served in many places of responsibility in our church and we grew accustomed to look for her where strength, courage and charity were needed, where she always radiated sunshine with a face filled with spiritual light which reflected her deep religious life. We are grateful for her influence which led us to a broader, brighter road where the outlook is onward and upward, and when we remember her face we can but reflect:

"Could not the grave forget thee, and lay low  
Some less majestic, less beloved  
head?"

Her beautiful life has been climaxed by her entrance into her inheritance. She hath already heard

### AN OLD PREACHER'S CONFIDENCE

The writer has recently received a letter from the widow of a veteran preacher in which she makes dignified but urgent appeal for increased aid from the Relief and Annuity Board. She says:

"I am very deaf and have lost the sight of my left eye and the other one is growing worse rapidly. Deafness is a sad thing, but blindness is a tragedy indeed, so you can readily see we are handicapped for

the plaudit "Well done, thou good and faithful servant", as she entered into the joys of her Lord.

—W. M. S. First Baptist Church, Jackson, Miss.

Mrs. O. B. Taylor, Chairman.  
Mrs. E. G. Peatross,  
Mrs. Minnie Dameron,  
Mrs. W. A. Hewitt,  
Committee.

### From T. E. L. Class, Jackson First Church

Mrs. Gunter was the dearly beloved teacher of the T. E. L. Class for several years. The inspiration of her lessons and the example of her beautiful life are still vivid memories in the minds of all of us who had the privilege of being her pupils. To work, to teach, to help, to encourage, and through it all to smile—O, we can never forget her smile—this is what life meant to her. This is what makes her memory a benediction.

"Dreams come in the night-time of sorrow and care,  
And bring back the features that joy used to wear.  
Long, long be my heart with such memories fill'd,  
Like the vase in which roses have once been distilled.  
You may break, you may shatter the vase if you will,  
But the scent of the roses will hang round it still."

—T. E. L. Class,  
First Baptist Church.

### From the W. C. T. U.

The Woman's Christian Temperance Union of Jackson joins with all sister organizations in paying tribute to the beautiful life of Mrs. R. B. Gunter.

Coming to us several years ago with her hands and mind already full, she felt that ours was a cause so necessary to the coming of the Kingdom that she must find time for it also. And nobly did she serve, both in the ranks and as an officer, giving up the presidency when she moved away.

Her sweet face, her courage, her devotion and her ability will always be missed by those of us whose privilege it was to know her. Not only do we grieve for her loved ones but with them, and only the feeling that God has some greater opportunity for service awaiting her in that land we cannot see reconciles us to her going away.

Mrs. R. L. Ezelle,  
President.

service of any kind. I have no income and this additional aid will help me more than I can express on paper. I am enclosing a clipping from the Baptist New Mexican, also this little leaflet from the Baptist Minister's Aid Society of Kentucky. It is an old one that Mr. ..... treasured. He said to me, "Mary, I never thought we would come to this, but we have, and God will care for us. Though he slay me yet will I trust in him." This pamphlet is very applicable to us. He spent fifty years in the ministry, baptized

nearly 5,000 candidates, officiated at hundreds of marriages and funerals, etc. He has gone on to his reward on high. Anything you can do for me will be greatly appreciated."

Whose heart would not be moved by such an appeal? The heart of the writer is so moved, and the painful thing about it is that an increase in this widow's monthly stipend cannot be made until Southern Baptists strengthen the hands of the Relief and Annuity Board, and dear reader, remember that such letters as this one are legion.

Thomas J. Watts, Executive Sec'y. The Relief and Annuity Board of the Southern Baptist Convention, 1226 Athletic Club Bldg., Dallas, Texas.

### BR ORDINATION

This is to certify that brother R. L. Horn was ordained to the work of the gospel ministry by prayer and the laying on of the hands of the eldership on the 25th day of February, 1931. He was called to ordination by the Hickory Baptist Church, of which he was, and is a member, which had ample opportunity to become acquainted with his piety and ministerial gifts.

The ordaining council was composed of the following ordained gospel ministers: J. E. McCraw, pastor of Hickory Baptist Church; J. E. Wills, pastor of Newton Baptist Church, and Dr. J. F. Carter, president of Clarke Memorial College.

Brother Horn stood a fine examination before the council, which heartily recommended that the church proceed with his ordination. The church voted to authorize the council to proceed with the ordination service.

Brother J. E. Wills very ably delivered a forceful sermon for the occasion, after which J. E. McCraw, pastor of the candidate, led the prayer, and following the laying on of the hands Dr. J. F. Carter delivered the sermon.

It was in all a very impressive service. Brother Horn gives promise of a good faithful preacher. He has accepted the pastorate of Mt. Zion Church, Smith County, and has three Sundays open for work. Though young in the ministry, Brother Horn has taught school for twenty years and is able to render good service in the work to which he is called. Any one interested in his service may write him at Newton, Miss., R. No. 2.

—J. E. McCraw.

### BR WHAT THEY PREACHED

One part of the program of the Monthly Grenada Pastor's Bible Study Conference is a report of sermons preached on the preceding Sunday by the pastors in the Conference. The report at the February Conference showed the following trend of thought as reflected in the subjects used by the brethren:

R. B. Patterson, Calhoun City, "The Place of the Individual in World Evangelism," and "The Old Time Religion—A Religion of Sabbath Observance."

J. M. Metts, Water Valley, "Living for Jesus," and "How to be Saved."

J. H. Hooks, Grenada First

Church, "Signs of the Times," and "The Faith of the Leper."

E. R. Henderson, Grenada Central Church, "Forgiving Sins," and "Results of Believing on the Lord Jesus Christ."

S. J. Rhodes, Oakland, "Prayer, Jas. 4:3," and "A Story of a Story—Seeking a Wife," Gen. 24.

C. T. Schmitz, "Suffering for Christ."

B. L. Hamby, "The State of the Unbeliever in Contrast With the State of the Believer."

J. W. Hicks, Bellefontaine, "The Dream and the Interpretation," Dan. 2:45.

Harvey Gray, Providence, "The Divine Necessity for World Evangelization," and "Attaining unto the Resurrection From the Dead."

From those subjects and more especially from the outlines as given by the pastors it is evident that the thinking of the brethren is along three general lines: Missionary evangelism, present distresses in fulfillment of prophecies, and a deeper consecration of life. We wonder if this is not true in general throughout our great brotherhood.

Yours for the Kingdom,  
—Harvey Gray.

### BR FIFTY-FIFTY WITH SPENDING MONEY

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

As they drove past us in their comfortable car the pastor said, "The mother who is driving that auto has a lovely home, and is seeking to rear her children for the best life, but in one thing at least she is making a serious mistake." He then told me that she allows the little folks five cents to spend each day for ice cream cone, or candy, or chewing gum, and then when Sunday comes they have five cents for the Lord.

The pastor then said, "Christ and his cause and his church are thus placed on the same plane as any one of these other small expenditures. How much better it would be for the children, if they were taught by actual money gifts that the Saviour and his cause are equal to them all and even far greater!"

Surely fifty-fifty of our spending money is the least we can afford to do for him who gave himself for us and who gives us all we possess. If we have money to spend for that which we do not actually need, surely we should use at least half of it for giving the gospel to those who do not know of our Saviour. What a help such an attitude would be to our children in their appreciation of all that Jesus has done for them! What a difference such giving would make in the finances of the churches and of the denomination!

The T. E. L. Class of the Harperville Baptist Church met with Mrs. James H. Street Wednesday, Feb. 18, 3:30 P.M., for their regular business meeting. The business having been disposed of, the members enjoyed playing Martha Washington games, after which delicious refreshments were served by the hostess.—Reporter.

## The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

We have a letter this week from our friend in Shanghai, China, Miss Juanita Byrd, to whom not long ago we sent the money to buy books. It is a pleasant and grateful letter. She is going to use that money wisely and well. I wish you could see the paper on which her letter is written, and the envelope in which it came. The envelope has on it a leafy, green branch, and a grey one, and on the grey one sits a red and yellow and green and purple bird, as cheerful and satisfied a bird as ever you saw — no flying away for him! On one sheet of the paper, this picture is repeated, and on another page, near the bottom, is a very plump little Chinese boy, in a purple robe and green shoes: he is drinking tea out of a cup trimmed with red. He has blue hair; yea, I mean blue, and this hair goes into a "pigtail" on the back of his head, a pigtail tied at the end with a square red bow. This little many-colored boy does not seem to worry Miss Juanita a bit in the world, right there on her page. She writes up to him on the left side, skips over him to the right side, and writes on.

There certainly are a heap of things to keep us from writing to the Children's Page, aren't there? In rainy weather there are some, and in sunny weather there are more. Do try to find a little chance to write and tell us what has kept you from writing for so long. Julia Frances told me last week she was going to write, but she hasn't done it yet. She goes to school, as most of you do, and that takes time, I know, and is important. But letters are scarce, and I want you to write and tell us what is happening around your home. If money is scarce, too, never mind about that: I know about these hard times.

With love,

Mrs. Lipsey.

BIBLE STUDY No. 10: March 5th.  
The Sick Man at Bethsaida:  
John 5:1-16

This feast to which Jesus went was probably the Passover, tho' we are not certain of this. It is thought that the pool in Jerusalem by the sheep-gate is what is now called the Fountain of the Virgin, being the upper fountain of Siloam. "This is not a perpetual spring, but bubbles up at certain seasons and days, coming with a great noise thro' hollows of the earth and caves of the hardest rock." In the five porches around this pool, lay many people who were sick and blind and lame and without strength, believing that this water would heal them if any could get down into it. One poor cripple, a paralytic, probably, had been sick thirty-eight years, tho' not, probably, in this same place. To this man, Jesus said, "Don't you want to be made well?" Hope sprang up, long delayed, in the man's breast, and when Jesus told him to take up his pallet, and walk, he was ready to obey. He rolled up his pallet and walked. This was the Sabbath day, and Jesus' enemies were on the watch. They said to the healed man, "Don't you know this is the Sabbath, and it is against the law for you to be carrying your bed?" In Jeremiah 17:21, it is said, "Take heed to yourselves, and bear no burden on the Sabbath day." He that was healed did not know Jesus, but he had the right answer: he said, "The one who had the power to make me well, had also the right to tell me to carry my bed." Afterwards, Jesus meets him in the temple and says to him, "Now that you are made well, don't go into sin any more, or you will be worse off than you were before." This shows us

that the crippled man's sickness was caused by sin, as is sometimes the case. The Jews continued their persecution of Jesus, not knowing that He was the Lord of the Sabbath.

### Questions

1. Why did Jesus ask this sick man if he would like to be made well? What was His purpose in asking it? (One answer to both questions.)
2. Were the Jews very careful in keeping the Sabbath?
3. Was Jesus in the habit of going to church?
4. Why, do you suppose, the healed man was in the temple?
5. This man's sickness was caused by his sin: is sickness always caused by sin?

North China Union Language  
School,  
Peiping, China,  
Feb. 2, 1931.

My Dear Mrs. Lipsey:

I want to acknowledge receiving the magnanimous gift from the Children's Circle of The Baptist Record, and thank you very sincerely for the same. At some later time I am going to write you, and tell you just the books you have given me. I shall buy some here in Peking, and I may return a portion of it to the States for some books I want, and a part of it I want to save until next September, when I return to Shanghai, because of the better selection of books there, and also to avoid packing them from here to Shanghai. My school work and the Library here keep me quite busy at present, and perhaps next year I shall get the fuller benefit of the gift. I have bought "Dream of the Red Chamber", which is a very different novel from any I've read. It is a translation of a Chinese story, which gives an idea of Chinese family life. Also I have bought "San Kuo"—or "The Three Kingdoms", an historical story of about twelve hundred pages, and which will not be fast reading like the first one mentioned. I will buy "The Sayings of Confucius", which we will read in connection with a class in Chinese philosophy that I am taking on Thursday afternoon after our school hours.

I had tiffin with Mrs. Howe last Tuesday. Mrs. P. I. Lipsey, Jr. (Sue, as she says) is a dear friend of hers. Her husband has been Associated Press man here. She knew Mrs. Lipsey in London, and Mrs. Lipsey had asked her to meet me. She invited me to her home, and I had a delightful time. It was so kind of Mrs. Lipsey to share a friend with me. Isn't it interesting how paths cross?

Yours lovingly and sincerely,  
Juanita (Byrd).

Bogue Chitto, Miss., Feb. 24, 1931.  
Dear Mrs. Lipsey:

This is my second time to write. I am a girl 10 years old. I go to school at Bogue Chitto. I study the sixth grade. My teacher's name is Miss Wentworth. I go to S. S. and B. Y. P. U. at Mt. Pleasant every Sunday. In the Junior B. Y. P. U. I am the President. We went to the county convention and our Juniors won the Banner. I am sending 10c for the orphans.

With love to all,

Elena Clark.

Well, that is something for the Juniors to be proud of, Elena. Your money shall go to the orphans with our March contribution. Thank you.

Big Creek, Miss., Feb. 23, 1931.  
Dear Mrs. Lipsey:  
I haven't written you in so long

I don't guess you will remember me. I have read the letters in the last paper, it came tonight. My home is at Denton Town, but I am staying with my aunt and going to school. Corrine and I were big pals last year, but I don't get to see her very often. I went home week before last and stayed from Saturday evening till Sunday evening; that was my birthday, Feb. 14. You see I am a Valentine, only 13 years old. I got lots of birthday presents, but most of them were before my birthday, and Corrine and I had a big time together then. I am going to try my luck on answering the questions.

### Answers to No. 8

1. No. Because he knew he could heal the sick man.
2. By falling on his face and saying to Jesus he knew he could cure him if he was willing.
3. He knew the others who were sick from all the land would be coming to him to be healed.
4. He went out and published it.
5. There is no cure for it but by Jesus.

I hope I got the correct answers. I am a member of the B. Y. P. U. at Big Creek. I sure do enjoy going to it.

I am in the seventh grade and study seven books.

I must close. An old friend,

Lilla V. Pittman.

BR

Little Margaret was watching the elephant at the zoo.

"What's that long, snaky thing he swings around in front of him?" she wanted to know.

"That's his trunk," explained her father.

"Then I suppose that little one behind him is his suitcase."

"My husband is so poetic," said one lady to another on a street-car.

Whereupon an honest-looking woman, with a big market-basket at her feet, interjected with, "Excuse me, mum, but have you ever tried rubbing your joints with hartshorn liniment?"

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### ALCORN COUNTY

Officers of Alcorn County W.M.U. met at Rienzi Baptist Church Tuesday afternoon for a study of the yearbook. This was a splendid meeting, twenty-three ladies attended. Mrs. Ray, the county Supt., was in charge.

### Week of Prayer

The local W.M.U. will meet Monday afternoon to observe the week of Prayer.

Tuesday evening the husbands and friends are asked to join in for a special program observing the week of prayer, the Pastor will assist in observing these programs.

### Rienzi B.Y.P.U. Reaches A-Grade

The Intermediate B.Y.P.U. at Rienzi, after many trials, has reached A-Union. Our young people here are doing some splendid work. Our Junior Choir organized is a wonderful help to other phases of our church work. They very often do the singing for the evening worship. The officers for the Union this quarter are Mrs. H. A. Burch, Leader, Max Dilworth, President, Doris Yancy, Sec. and Treas., Mr. John Kellogg, Chorister.

### Junior B.Y.P.U.

The Juniors are wide awake and we are expecting them to reach the standard at end of next month. Their officers are, Mrs. M. L. Dilworth, Leader, John Kellogg, Jr., President, Ruth Louise Green, Sec. and Treas.

Rev. W. W. Kyzar will hold the revival beginning the fourth Sunday in August. He once served the State as Evangelist.

—J. O. Guntharp, Pastor.

BR

Minister: "Can you tell me what a gentleman is, little boy?"

Little Boy: "Yes, Sir; he's a grown-up boy that used to mind his mother."

We are anxious

church will report

Study Course first.

Send your list in, they

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Your Secretary W

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your State B. Y.

was invited to serve

## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Suggested Program for March Associational B. Y. P. U.

Theme for the month—Preparation for Christian Living.

2:00—Open with Special Music.  
Quartet if possible.—Prayer.

2:35—Have Intermediate quote Eph. 6:13-17.

2:37—Congregational Singing.

2:45—Secretary receives reports from all unions.

2:50—Debate, Resolved that a Study Course is more important than a social.  
(Have several from each side.)

3:05—Our Study Course Books—

Make a list of the study course books on a large placard and display it. Get Study Course tract from B. Y. P. U. Department, Box 520, Jackson, Miss.

3:15—Talk, Based on II Timothy 2:15.

3:30—Play, Junior B. Y. P. U. Diary. Free from B. Y. P. U. Dept.

3:45—Talk, Use Your Head.

3:55—Report of Secretary and awarding of Banners.

4:00—Adjourn with Prayer.

—o—

Suggested programs for April, May and June have been mailed this week. If you did not receive a copy we will be glad to send you one upon request.

We are anxious to see which church will report their March Study Course first. Do not wait to send your list in, the young people want and deserve their awards.

Remember any week this month will be counted as the right time for holding your study course, but why put it off until the last week? It might be raining and cold that week.

The standard requires half of the members of your union to take a study course once a year. Which half of your union is going to take it? Seems to me if it is good for half it would be good for all. Why not set your goal for 100%?

You should give the equivalent of seven and a half hours to each book studied and every one required to read the book. Get at least a book to the family.

Your pastor would make a mighty good teacher for your study course, and it will give him a chance to get acquainted in a better way with the members of his church.

—o—

Your Secretary Went Visiting in Louisiana

In Mansfield, La., each year the First Baptist Church of Mansfield conducts a Bible Conference and invites every Baptist pastor in the state to be their guest for the eight days. They have beautiful encampment grounds and these preachers are comfortably housed in one of the dormitories with meals being furnished, cafeteria style. This year your State B. Y. P. U. Secretary was invited to serve on the program,

leading the B. Y. P. U. each day. It was a delightful experience. Not only did the pastors of the state attend the conference but the local church as well. A hundred and thirty or forty pastors enrolled during the week, with an average attendance of seventy-five or a hundred. Dr. Isom, the State Brotherhood Secretary, rendered a splendid service in getting laymen from over the state to supply a number of pulpits, making it possible for fifty pastors to stay over Sunday for the special program planned for that day. It was one of the most helpful meetings I have ever been in. The program was built around the idea of Missions, with a representative from each of our three seminaries and the Home and Foreign Mission Boards. The Mansfield Church bore the entire expense of the conference and thus made a splendid contribution to Kingdom progress.

—o—

One of our directors, Mr. E. E. Boone of Riverside Church, Marks, Miss., makes the following statement regarding the Adult union and the Story Hour: "I am more than ever convinced that the B. Y. P. U. cannot be complete without the Adult union and the Story Hour. They are the Alpha and Omega of a B. Y. P. U." This church has a Story Hour with an enrollment of 24 and have formed a little Story Hour Band.

A Study Course that will embrace five churches will be conducted beginning March 15th at Johnston Station. This is one of Bro. Talbert's churches and everything possible is being done to make the course a success. The churches co-operating are Johnston Station, Mt. Pleasant, Montgomery, Moaks Creek and Big Four. The program will consist of class work and inspirational address each evening except Friday, when a social instead of the address will be given. A different speaker each evening will make the address. We hope later to give a good report of this course.

The Walthall Association is planning for an Associational School of Missions for the last week in June. This ought to be an interesting and helpful meeting. B. Y. P. U. work as well as other phases of our work will be promoted.

March, April, May and then JUNE! What does that mean to Mississippi B. Y. P. U.'s? It means District B. Y. P. U. Conventions! Last year we registered in these conventions a total of 1,650, as follows: District Three, 245; Four, 268; Five, 166; Six, 375; One, 135; Two, 461. Of course there were many who attended the meetings from the local churches that did not register; they were not expected to and counting them you see we had splendid attendance. Not having our State Convention this year, however, ought to make the attendance at each of these conventions the best we have ever had. Are you

making your plans to attend?

### B. A. U. Social

The B. A. U. of the Shady Grove Baptist Church (Copiah County) had its regular quarterly social Friday evening, February 13, in the church basement. The spirit of Saint Valentine was prevalent, for a "huge red WELCOME strung on a card" met each guest as he or she descended the stairs.

Many interesting games were played by these young old B. Y. P. U. pers. The most exciting ones were races—the peanuts on forks and butterbeans with toothpicks.

The hostess of this social, Mrs. C. H. Bass, came around with motto hearts and partners selected were selected for the banquet. Oysters, a delectable salad course, cake, chocolate and coffee were served, and each one read the verse on the Valentine place cards. Rev. Bryan Simmons was the outstanding speaker of the evening.

Thirteen adults enjoyed the delightful evening made possible by the social committee, consisting of Mr. G. H. Wade, Mrs. W. C. King, and Mrs. C. H. Bass, the efficient chairman.

### W. M. U. Meeting

Mrs. A. H. Ainsworth delightfully entertained the Shady Grove W. M. U. at their regular meeting, February 18, with twelve present. The theme, "Measuring the Home Task", was ably discussed by each member present. This was a very instructive discussion, for each member found that in order to Measure the Home Task we must have some measures as guides—the measures of love, the field, the forces, the fruits, the funds and the future.

At the close of the meeting a social period was enjoyed, during which time refreshments were served by Mrs. Ainsworth.

Mrs. G. W. Russell is the president of this W. M. U.

### Senior B. Y. P. U. Social

I just want to tell you about a social we Seniors of the Shady Grove Baptist Church—right here in Copiah County—enjoyed. I guess the first thing I should say is that Misses Lazelle and Nell Myers were something they called hostess; and I didn't hear anybody say, but I just 'sposed Hal and Bennye were host.

Well, when we all got there we were ushered into the living room, which looked like spring because of the jonquil and narcissus decorations.

Lazelle started some very lively and exciting games. We all joined hands right around in a circle, and started that electricity to going which is one of the most powerful things, if not the most, in the world. Now, what do you reckon? Some of those boys could hardly see the shock. But we could feel it! The hostess then decided that we had better cross the Delaware River, and blindfolded at that. I'll tell you some of 'em certainly got across in a hurry, even with more vigor, I imagine, than Colonel Washington did. We also had an old-fashioned dinner contest—you didn't get to eat though—and Hulon Slay and Nell Myers had to go and get through first and were recipients—I believe that is what you call it—of the prize. Can you guess what it was? Something that looked like a steamboat.

## PATENTS

Time counts in applying for patents. Don't risk delay in protecting your ideas. Send sketch or model for instructions or write for FREE book, "How to Obtain a Patent" and "Record of Invention" form. No charge for information on how to proceed. Communications strictly confidential. Prompt, careful, efficient service. Clarence A. O'Brien, Registered Patent Attorney, 3131 Security Savings and Comm'l Bank Building (directly across street from Patent Office) Washington, D. C.

Yes, it was a whistle. You know how all boys are, so I wish you could have heard Hulon blowing that thing. I thought it was Steamboat Bill coming. Well, I can't tell you everything about these games, 'cause there were so many.

This is interesting! An announcer appeared in the door and said, "Eats are on the way". Now, we all got partners and went to the dining room, and it looked just like spring, too. We had angel cake, devil food cake, and yellow cake; ambrosia and lemonade. Oh, but that was good!

Pretty soon afterwards somebody got to the piano and struck a tune—"Show Me the Way to go Home". We all got in a stir and told the hostess how we appreciated ourselves, the evening, and the party, and started for home, for truly we were tired and wanted to go to bed and had had a drink—lemonade.

I was just about to forget to remember to tell you that there were twenty-five at this social.

Yours in the B. Y. P. U. spirit for good wholesome socials,

Aubrey Kilcrease,  
Reporter,  
Rowan D. Crews,  
Associate Reporter.

### PROGRAM

Northwest Mississippi Baptist  
Pastors' Conference

Composed of the following counties: Tate, Panola, Tunica, Quitman, DeSoto, Coahoma, Marshall, Lafayette.

Batesville Baptist Church,  
March 10, 1931

10:00-10:30—Devotional, Rev. H. O. Hearn.

10:30-11:00—Church Problems,  
(Round Table Discussion.)

11:00-12:00—Sermon, Rev. R. A. Morris.

12:00-1:00—Adjournment for lunch.

1:00-3:30—Bible Study, Book of Ephesians.

1:00-1:25—Chapter I, Rev. J. P. Neal.

1:25-1:50—Chapter II, Rev. B. W. Hudson.

1:50-2:15—Chapter III, Rev. N. G. Hickman.

2:15-2:40—Chapter IV, Rev. W. M. McGeehee.

2:40-3:05—Chapter V, Rev. C. F. Hines.

3:05-3:30—Chapter VI, Rev. W. L. Howse.

3:30—Miscellaneous Business.

Program Committee:

Rev. W. E. Lee,  
Rev. C. C. Weaver,

Rev. L. S. Cole.

—W. W. Grafton, Secy.

### BR

The little boys were teasing a neighbor's cat. "You'd better look out, Dicky," cautioned one, "that kitty never trims her finger nails."

Thursday, March 5, 1931

Thursday, March 5, 1931

## PRAYING FOR THE LOST

—o—

Have we any authority to pray for the lost?

Let us hear what Jesus says about it. John 17:9. I pray for them. His disciples, or those who have eternal life. I pray not for the world, but for them which thou hast given me; for they are thine. And in 20th v. he says "Neither pray I for these alone, but for them also which shall believe on me through their word": If Jesus did not pray for the world, or the lost, can we? Let someone answer who knows. And give us the scripture. They may refer to Ps. 2:8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. I think this is a promise of the Father to his Son, Jesus Christ, for the world is Christ's inheritance and possession, and not ours. I think it means for Christ to ask of the Father, and he will give him the world for his inheritance, and possession. One might refer to I Tim. 2:1. I exhort therefore, that, first of all, supplication and giving of thanks be made for all men. Then he tells who this supplication and giving of thanks should be made. For kings, and for all that are in authority: For their salvation? I think not, but that they may rule right; what for? that we may lead a quiet and peaceful life in all godliness, and honestly. For this is good and acceptable in the sight of God our Saviour. Someone might say let us go to the lost and get down on our knees and pray it through with them. I don't know of any scripture that requires us to do this, in other words we can't pray that salvation might come to the lost man before he believes in Christ. Praying for the lost to be saved is not in God's plan or commission. We have a commission to the lost. It's a preaching commission and not a praying commission. Let us hear Paul in 1 Cor. 1:21. It pleased God by the foolishness of preaching to save them that believe, and not by the foolishness praying. Praying is alright in its place, but out of its place when we use it in the place of the gospel. So when the word of God fails, our prayers will surely fail. Rom. 1, 16-17. For I am not ashamed of the gospel of Christ. For it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith. As it is written. The just shall live by faith. Rom. 10, 13:17. For whosoever shall call upon the name of the Lord shall be saved. How, then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they preach except they be sent? As it is written how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. So, then, faith cometh by hearings and hearing by the word of God. If faith cometh by hearing of the word of God, it cannot come by prayer. I am afraid in this day and time, we are depending too much in praying for the lost and not enough on the word of God. We are praying too much

at home for the world to be saved, and not giving of our money to send the gospel to a lost world. God requires this at our hands, and we cannot shake off the responsibility. God says "Go," and nothing else will meet his demand. So let us notice the case of the Ethiopian eunuch, Phillip said "Understandeth thou what thou readest?" And he said "How can I except some man should guide me?" And he desired Philip that he would come up, and sit with him. The place of the scripture which he read was this. He was led as a sheep to the slaughter; and like a lamb dumb before his shearer so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, "I pray thee, of whom speaketh the prophet this of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture and prayed; No, but preached unto him Jesus. So it was with Cornelius he believed on Jesus when Peter preached Jesus as the Saviour of men. So it was not a praying gospel but a preached gospel. See the case of the jailor. He asked "What shall I do to be saved?" Paul did not say "Let me pray you through unto salvation," but said "believe on the Lord Jesus Christ, and thou shall be saved." It's the gospel that counts with God. To the hungry man, bread is the thing that counts with him, and not someone praying that he might be filled. So the lost man needs someone to lead him out of his lost condition, he needs the gospel preached unto him—not our prayer, but he needs the word of God to point him to Christ, who is the way, the truth, and the life. Hebrews 4:12. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul, and spirit, and of the joints and marrow, and is a discoverer of the thoughts, and intents of the heart. The word of God is the sword of the spirit; it is also God's hammer by which he breaks the rocky hearts of men. Then let us depend more on God's preached word, and less on our prayers for the lost.

Yours for the truth,

—J. E. Lowe,  
Crystal Springs, Miss.  
Did not Paul say, "My heart's desire and my prayer to God for Israel is that they might be saved?" —Editor.

—BR—

LOUISVILLE SEMINARY  
CONFERENCE MARCH 9-19

—o—

(C. F. Leek, Alumni & Pub. Sec.)  
The Third Annual Conference of the Southern Baptist Theological Seminary will be held at "The Beeches" in Louisville, Ky., March 9-19. A galaxy of eminent men drawn from various religious fields has been secured for speakers and discussion leaders and a cordial invitation is being sent broadcast to ministers and laymen throughout the country. Despite the "depression" early requests for reservations indicate that an even larger number of out-of-town visitors than in previous years will attend. Men will be

entertained in Mullins Hall at \$1.50 a day for meals and room, and similar rates are being planned by the Conference leaders in homes adjacent to the Seminary campus. Women and such men as are not able to secure rooms in Mullins Hall will be entertained off the campus.

A personal invitation is not necessary for those interested in attending. All who are interested should write to the Annual Seminary Conference at once.

Reservations have already been made for ministers from Indiana, Mississippi, Alabama, Oklahoma, Arkansas, Massachusetts, North Carolina, Missouri, Louisiana, Tennessee, Illinois, West Virginia, South Carolina, and Kentucky.

This year's Conference includes the Gay Lectures on "Crises in Apostolic Christianity," by Dr. W. J. McGlothlin; the State Mission Conference on "The Part-Time Church" and on "Church Finances," led by Dr. C. M. Thompson and Dr. P. E. Burroughs; the Conference on "Baptists Working Together," led by various men; a series of addresses on "The Task of Being a Minister," by Dr. Frederick E. Taylor; a Demonstration Leadership Training School; a series of sermons on "Jesus of Nazareth," by Dr. W. J. McGlothlin; the Foreign Mission Board's Two-Day Regional Conference with Sunday, March 15 given to missionary sermons in Louisville churches by visiting ministers and a Baptist Missionary Mass Meeting in the city auditorium, at which Dr. George W. Truett and Dr. W. Eugene Sallee will speak, and with, Monday March 16, given to conferences on Foreign Missions, in which a large number of foreign students and returned missionaries will participate; the W.M.U. Missionary Mass Meeting for Women with Mrs. W. Eugene Sallee as the speaker; the Norton Lectures on "Religion and Science" by Dr. Edwin B. Frost, noted astronomer; a series of addresses and discussions on "The Minister and His Books," by Dr. John L. Hill; and a series of conferences on "The Rural Church," led by Dr. Henry W. McLaughlin.

The Conference, beside its own program, offers everyone a rich visit to this great School of Prophets.

In two years the Conference itself has won wide recognition and has received many striking testimonials as to its real value to the minister who is seeking to invigorate his mind, rest his body, and refresh his soul.

—BR—  
PHEBA, MISSISSIPPI

—o—

Bro. R. O. Bankston preached a splendid sermon last Sunday morning on "Why People Turn Away From God".

The Sunbeams met at the church Sunday afternoon with their leader, Mrs. Champion, and a fine program was rendered.

The pastor and his wife were called away Sunday night because of the death of Mrs. Bankston's brother.

—Mildred Strickland, Reporter.

—BR—

Just closed an old fashioned meeting at my home town and church—Van Buren, Missouri,—with 28 additions, 24 baptisms, 17 heads of families, and every one an adult.

## In Memoriam

Mrs. Mary McMillan

Mrs. Mary McMillan of Fellowship community, Clarke County, departed from this life on January 16, 1931, and was buried on January 17, at Fellowship Church, age about 71 years.

The high esteem in which she was held by the people was evidenced by the large attendance at her funeral service, conducted by her pastor, Rev. E. C. Hendrick, and Rev. B. E. Massey, of New Orleans.

Sister McMillan was twice married, first to John Dear, who only lived a few years and some years after his death she was married to John W. McMillan. She was the mother of nine children, seven of whom are living and two dead.

Be it resolved, first, that in the death of sister McMillan that Fellowship community has lost in her death a good neighbor and true friend.

Second, that Fellowship Church has lost one of her most influential consistent and Christ-like members.

Third, that we extend to Bro. McMillan, children and all the relatives, our deepest sympathy in their loss and commend them to Him who said, "I am the life and resurrection."

Your committee,

Rev. E. C. Hendricks  
Mrs. Angie Hamrick  
Mrs. Mae Hamrick  
E. C. Massengale

—o—  
Sister Rebecca Williamson

Whereas, God in his infinite wisdom, saw fit to call from his service on earth on Jan. 26, 1931, Sister Rebecca Williamson to join the Heavenly Angels in the Great Beyond and be with her "Little Joe" who had preceded her only four short years.

And Whereas, one of our most loyal members has been called home, severing the first link for years, by death, in our W.M.U., tho' we know her going is only a link added to the Heavenly chain. Therefore, be it resolved

First, that the going of Sister Rebecca is an almost irreparable loss to our church and community, where she was ever ready to do what fell to her lot.

Second, That her passing be an inspiration to us to be more reverent to God, more friendly to our fellow-workers and more usefully to employ our time in this mortal life.

Third, That to those of the family whom are most heart-stricken at the loss they have sustained, we extend our sincere and affectionate sympathy, reminding them that "God giveth and God taketh away."

Fourth, That a copy of these resolutions be sent to The Baptist Record and one to the family of the deceased.

(Signed) Bunker Hill W.M.U.

GO FORWARD

(By J. A.

"And the Lord sa  
wherefore cryest th  
Speak to the children  
they go forward."

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AT REASON  
BUDDIE &  
JACKSON

## GO FORWARD

(By J. A. Lee)

"And the Lord said unto Moses, wherefore cryest thou unto me? Speak to the children of Israel that they go forward."

They were leaving Egypt and not a thing was left behind. Pharaoh and his host were in the rear and rapidly gaining on them. They were hedged in on either side by unscalable mountains, and last, but not least, the Red Sea was in front of them, and they had no boats to carry them over. In plain words, they were bottled up.

The children of Israel cried unto the Lord, and said to Moses, "Because there were no graves in Egypt you have brought us into the wilderness to die. And Moses answered, 'Stand still and see the salvation of the Lord.' To the ordinary reader, this command of Moses was impossible for how could they go forward situated as they were? However, they obeyed and gained a great victory.

There were some things necessary on Israel's part before they could go forward. They must believe in the Jehovah God; yes he must become to them the real living God, and with this conception and faith they did go over and without it they would have fallen into the hands of Pharaoh and his host.

They must have the right appreciation of value; were the flesh pots of Egypt of more value to them than the leadership and protection they would have in the promised land? No; the leadership, life, freedom and protection in the promised land are of more value than gold, yea than much fine gold. They must also, have a high regard for authority. God said go forward, and when the Lord speaks it is wise on the part of his subjects to be silent, or what is better to say, "Speak Lord and we will hear, command and we will go."

There must be a recognition of ownership also. Surely Jehovah was the rightful owner of Israel, and as such had a perfect right to command them, and as his subjects they had no right to refuse.

There must be cooperation on the part of the whole camp of Israel. Every man, woman, child and living thing must go over as one man or all must suffer.

Now what I have said, in the

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Thursday, March 5, 1931

## Baptist Student Union

President, W. O. VAUGHT, Miss. Col.

Secretary, LUCILE RAY, Blue Mtn.

Vice-President, MARGARET GUL-  
LEDGE, Miss. Woman's CollegeTreasurer, FRANK BAILEY, A. & M.  
Reporter, LAVONNE REEVES,  
M. S. C. W.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

S. T. C. Council Entertains M. W. C.  
Council

The B.S.U. Council of S.T.C. entertained Woman's College with a Valentine Party Friday night, Feb. 13. The games for the occasion had been arranged so that those present made a short visit to Rome during the evening. All the games depicted life in Rome during Saint Valentine's time. It was learned why Saint Valentine was thrown into that awful dungeon for helping the lovers solve their heart problems, why we celebrate this day, and other things connected with Valentine Day. There were chariot races, and all that sort of thing, typical of Roman life of that period.

The social was held in the new Home Economics Building, and the room was prettily decorated with red and white crepe paper, hearts, etc. The games had been so planned that one led right into the next one. Billie Ogletree, Second Vice-president, had charge of the games, and he proved to be an excellent leader. During the evening, St. Valentine solved heart problems, mended broken hearts, and did various other things for the lovers.

Woman's College sent a splendid delegation and we were very happy to have them with us. They had previously entertained the S.T.C. Council with a Thanksgiving Party.

Delicious refreshments were served in a most distinguished style, all bearing out the idea of Valentine Day. The affair was a very enjoyable occasion for all those present. It promoted friendship between the two Councils, and was an excellent means of breaking down that "social Solidarity" that we hear so much about in studying Sociology.

"When it's Springtime in the Rockies or Appalachians"—anywhere from Texas to Florida, in fact, "a young man's fancy turns"—etc., etc. So we found that a young man's fancy turned Columbus-ward last fall. If you are interested, perhaps you might find some pleasure in solving the mystery by the formula prescribed below. The Workshop girls found lots of fun and delicious romance in working it out in general assembly at B.Y.P.U. one Sunday night. To the general B.Y.P.U. officers belongs the credit for the originality in the formula; to our student secretary and a certain young man belong the inspiration for said formula.

## The Formula

(1).... and ....(2).... met down in ....(3)...., and to fill her business engagement they got in a ....(4)...., missed the train and got stuck in ....(5).... After years of correspondence and chance meetings at conventions they both came together at ....(6).... in 1930 and followed the ....(7).... while walking ....(8).... Then in the ....(9).... he was Mississippi bound and they rode off to ....(10).... for a ....(11)....(?).... Soon conference

time came 'round again and they met in ....(12).... where he put the question to her and said: ....(13)...., but the ....(14).... turned him down ....(15).... he followed ....(16).... She went to ....(17).... for Christmas and Santa left her a ....(18).... of ....(19).... When it was ....(20).... they took the ....(21).... to Jackson for another! At the end of the week he said ....(22).... when he put her on the train and sang: "....(23)...." She, very determinedly, came back to ....(24).... and they both tried to forget. But within a day he wired: "....(25).... Just had an operation." She hastened to reply: "....(26)....; ....(27)...." She took the South-bound passenger train and as she walked into his hospital room he said: "....(28)...." Their romance was just a continuation of "....(29)...." and for hours they sat ....(30).... and planned for the ....(31).... And not many years before 1940 we heard the ....(32).... in the ....(33)...., ....(34)....

KEY: Have someone play these tunes at the piano or on the sax for you.

1. When Johnnie Comes Marching Home.
2. Alice Ben Bolt.
3. Tennessee.
4. Henry's Made a Lady Out of Lizzie.
5. Muddy Water.
6. The Ridgecrest song.
7. The Trail of the Lonesome Pine.
8. She'll be Coming Round the Mountain.
9. When the Leaves Come Tumbling Down (Autumn).
10. Alabama.
11. Washington & Lee Swing (Football Game).
12. Atlanta, Atlanta, We've Been Thinking (Tune "Reuben, Reuben").
13. Your Lips Tell Me No, No, but There's Yes, Yes In Your Eyes.
14. Hard Hearted Hannah.
15. So Blue.
16. Follow the Swallow Back Home.
17. Home, Sweet Home.
18. If I Had a Talking Picture of You.
19. When Johnnie Comes Marching Home.
20. When It's Springtime in the Rockies.
21. Long, Long Trail.
22. Farewell To Thee.
23. Go Home and Tell Your Mama.
24. Hail To Thee (M.S.C. W. School Song).
25. It Takes You.
26. I'm Coming.
27. I Love You Truly.
28. Three Little Words.
29. Love's Old Sweet Song.
30. In the Evening By the Moonlight.
31. Tomorrow.
32. (Wedding Chimes).
33. Little Brown Church in the Vale.
34. At the End of a Perfect Day.

The B.S.U. House Party has been postponed until next week-end due to the illness of W. O. Vaught, state B.S.U. President, and to the quarantine at Ole Miss. Now it will be held March 6, 7 and 8. We are looking forward to having a large number of out-of-state representatives as well as a great representation from the colleges in Mississippi.

All the College B.Y.P.U.'s joined last Saturday night in a general social. Martha Washington and her sister met us at the door and made

us welcome to the Ye Olde Baptyste Workshoppe and the sawdust room. All the games were in keeping with the spirit of the times, especially the spelling match that was held with the new twist of acting out the vowels. For a final treat, we were allowed to pull cherries, (candy lollipops) off the proverbial cherry tree in the corner of the room.

We had the added privilege of meeting again Messrs. Bill Wallace, Jimmie O'Neal and Bob Henderson of Starkville, during the party.

M.S.C.W. reached First Magnitude for the month of February last Sunday morning, when we brought out more than our needed three-fourths of the Baptist girls in the unit organizations. We believe that in two more months another blue First Magnitude banner will be decked out in the Workshop.

## M. W. C.

"Tales from Everywhere" were told in story circles meeting in the various parts of the campus of M. W. C. during the week of February 15-20. These tales were not bedtime stories but were the opposite, awakening stories. The story circles formed the fashion of the annual mission study work done on our campus every year.

The tales were taken from the following books: "The Story Without an End", "Home Mission Trails", "Piney Woods and its Story", "The Splendor of God", "The Moffats", and "Ming Kwong". Our faculty was splendid. It consisted of Dr. T. F. Harvey, who has recently come to the First Church from Chicago and who has been connected with the Home Board; Rev. J. A. Barnhill, pastor of the Main Street Church; Mrs. Howard Williams, Mrs. H. L. Spencer, Mrs. Dawson Phelps, and Mrs. J. L. Johnson. All the latter are associated with our campus.

A hundred and forty-two girls were enrolled in the study, and a hundred and two finished the course.

The week was brought to a close with a candy pulling in which the girls got all "stuck-up" but had a grand good time.

## BR— COMMENDATION

May I say a word in behalf of a good gospel singer? Bro. Robert Cooper, after several years of useful service in the west, is now located in Aberdeen, Mississippi, his home town. He is one of the best all-round singers I have ever known. He impresses me as one who is called to do the work he is in, and has fully prepared himself through study in Ft. Worth, New Orleans, and Chicago. It has been my joy to work with him in various situations and I have found him a true yoke-fellow. Our pastors and evangelists will be more than pleased with Bro. Cooper's assistance.

Yours in joyful service,

—John F. Measells.

A nervous passenger on the first day of the voyage asked the captain what would be the result if the steamer would strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied courteously, "just as if nothing had happened." And the old lady was greatly relieved."—Exchange.

## IN MEMORIAM

Mrs. R. B. Gunter

Mrs. Gunter gave much of herself to the Shakespeare Club. Her brilliant mind was ever a source of inspiration, her viewpoint always thoughtful and original. Not only was her intellect a source of delight to her fellow members, but her charming personality endeared her to the hearts of each one of us. Mentally she was Portia, spiritually she was Ariel. Portia has gone, but Ariel will be with us at every meeting, mingling with us, teaching us love, forbearance and humility.

—Mrs. J. Morgan Stevens,  
for the Shakespeare Club.

The Auxiliaries of the Shady Grove Baptist Church (Copiah County) met during the last week for their regular monthly meetings. The Y. W. A., Mrs. Mattie Cliburn, leader, with seven members and three visitors present; the Intermediate G. A., Mrs. H. R. Beasley, leader, eight present; the Junior G. A., Miss Maye Kilcrease, leader, all six members present; the R. A.'s, Mrs. W. C. King, leader, all five members present; Sunbeams, Mrs. Cooper Manus, leader, all members present except one.

Thursday afternoon, February 25, these young people were participants of a social given at the church.

—Aubrey Kilcrease, Director  
Young People's Organization

Whereas God in His infinite wisdom has seen fit to call to her Heavenly Home our beloved Tyna Pata Gunter, and whereas the membership she held in the Research Club was largely responsible for the cherished place she held in the lives of Jacksons club women. Therefore Be It Resolved, that we, the members of the Research Club of Jackson, Mississippi, express our deep sorrow in her passing, and our sincere appreciation for her useful Christian life.

Be it further Resolved, that a copy of these Resolutions be incorporated in the Minutes of the Research Club, a copy sent to The Baptist Record, and a copy sent to the bereaved family.

Janie Rice Taylor, Chrmn.

BAPTISTS BROOKHAVEN  
BOUND

We are anxious that the denominational Rally to be held at Brookhaven on March 11th shall reach the largest possible number of Baptists in the Sixth District and urgently invite all pastors and representatives from their churches to attend this meeting. In our opinion the one thing that will stimulate interest and increase support of all our causes is the first-hand information about our work such as is contemplated in these rallies. Come to Brookhaven on March 11th and help to make this Informational Rally for the Sixth District a real blessing to the cause of Christ.

You can help us prepare for your needs if you will drop us a card as soon as you read this and tell us how many to expect from your church. Thank you!

—A. F. Crittenden, Pastor.

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